

**KA**  
**IMLANG SAHLANG**  
**bad**  
**KA TREI KA KTAH**  
**MYNTA BAD LASHAI**

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**CONCEPT AND APPLICATION**  
**OF**  
**SOCIO - ECONOMIC CREATIVITY**  
**IN MEGHALAYA**

(Na ka bynta ki Skul Rit, ki Skul Pdeng  
bad Skul Bah)

**Khasi Cultural society,**  
**Meghalaya, Shillong**

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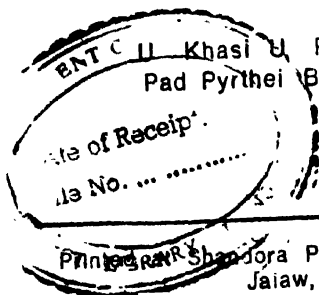
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## **Ka Bynta Banyngkong**

### **KA IMLANG SAHLANG BARIEWSPA H BAD BAPHUH BAPHIENG**

Hangne nyngkong eh la kynthup ia ka Jingrakhe pyn-  
don burom ia ka Borbah ka Longbriew Manbriew. La kyn-  
thup run ia kiwel ki jinglymbiang kiba ngi tip bha, ba ki  
don ha ka Longling Longsem, Longshnong Longthaw bad  
ka Imlang Sahlang. La kynthup ia kane ka Bhah hangne  
ba ka iarap da shisha ban pyntrelkam bha ia ki nongrim  
ka Imlang Sahlang bad ka ling ka Sem kaba kham wan-  
dur bad itynnad bad khamtam ha kine ki por, ka aibor  
aibuit ia ki samla khamtam ban shimti la ki jingkitkhilleh  
bakham khraw ha kine ki phang. Khambun na ki, la pyn-  
shong nongrim khamtam ha ki Jingiatat nia, ki Jingthoh,  
jingbatai bad jingken ha ki lympung skui bad pule bad  
kumjuh ha ki lympung paidbah.

Ngi shem ruh ba ka Imlang Sahlang ka riiewspah shuh/  
shuh, lyngba ka jingtrei jong ka Jingnang Jingstad kumba  
ka la long ha Ri Khasi, naduh ka spah snem ba la left  
noh lyngba ka jingkyshait bor jong ki Nongtel Jingstad  
kaba dang lai bteng mynta bad ka nang aibor haduh ka  
Lawei bajngal. Lada pyndonkam bha ia kane ka bynta,  
ka iarap pynsan ia ki bor jinglong bad ki bor jingfrel  
jingktah ha ki phang bapher da ki Briew shimet, ki Shmong  
ki Thaw bad kumjuh ka Jaid bynriew ha ka Mynta bad  
Lashai.

## KA PROKRAM BAKYRPANG HALOR KI ART, KRAPH BAD CREATIVITY

LA NIEW IA KA CREATIVITY KUM KA BOR BATEI  
BAD PYNBAN

KABA LA LONG HA KA 19 TARIK JYMMANG 1992

KA JINGRAKHE IA KA BOR KABA TEI, TREIKAM BAD  
SHAKRI

### I KA IKTIAR BAD KA BOR TREIKAM — DA U BRIEW SHIMET, DA KA BOR BALANG BAD KA JAID BYNRIEW

La pynlong ia ka prokram bakyrpang ha katei ka phang da ka Khasi Cultural Society bad Centre for Creative Arts, NEHU ha auditorium ha State Central Library ha ka 19 tarik Jymmang. Ki Paidbah kiba la wan, ki kynthup ia shibun ki nonghikol, ki khynnah skul bad kolej, ki 'riewkhmat na ka Sorkar bad kiwel ki Seng. La pynlong ia katei ka sngi - jingrakhe ia ka bor treikam bad shakri kaba ki phareng ki ong ka krietibiti kaba iader bad ka jingtrei kam ha ka Ri jong ngi.

U Dr. Ivan Simon, Shongknor ha kaba ai khublei, u la phylliew jingmut ba dei ban sumar bha la ka riam ka beit, ki jingdeng jingwoh, ki tiar ksiar rupa kiba kum ka Jaid bynriew ngi hiar pateng. Don shibun ki durmaw bad maw oh shrong kiba mih na ka jingstad, ka buit ka bor ki longshwa jong ngi. Don shibun ki tiar ki tar, ki mar mata, ki jingtei ba la ruid phang bad stah bha bad kiba dang lah ban kham pynbha bad iphuh iphieng. Don ruh ki tiartrei kti bad mar shna hi, ki dur ki dar ha ki art bad kraph.

U Mr. John Deng Pohrmen (Chief Guest) ha kaba plie, u ban jur ia ka jingdonkam haphang eh ban sei ki sap bapher; ki samla ki lah ban shim ia kine ki kabu ban pynjilh, pynitynnad bad pynphrang ia ki, U Kyntu ba ha ba pyntreikam ia ki skhim (ki rukom pyntrei kam), donkam ia ka jingstad bad lehbniah ba ka kam kan ym sah shi-teng. U ban ruh ia ka jingdonkam ban sei ki mar ki mata ki dur ki dar khamtam jong ka Jaidbynriew Khasi ha ki art ki Kraph.

U Dr. B. Pakem (Guest of honour) u sngewdonkam ban tip kham bha ia ki jingeh ha ka Imlang Sahlang bad pynlait na ki. Kane ka jingrakhe pyndon burom ia U Dr. Sandi Syiem bad Bah R. K. B Thangkhiw, ka long ruh

ban tei ia ka Imlang Sahlang. Don shibun ki rukom ha ka Art kum ka performing art, fine art bad ter ter bad dang dei ban pynbha dur ia ki. Ka Khasi cultural Society ka la leh shibun ki kam ban sei madan ia ki jingeh ha ka Imlang Sahlang. Kumba uwei u khynnah skul, U Donbok Nongkhlaw na High School Pomlum, u ong ha ka debate Phareng mynshem snem, ngi lah ban ia kubur ban pynmih ki Nongialam ba itynnad ha ka Imlang sahlang (to restore the loss of leadership in society) bad weng noh ia kane ka jingeh bad kumta, ki khun samla ki don ka bhah bakhraw.

U Dr. Hamlet Bareh kum ka jingruid dak (key-note address), u ong ba ka pyrthei baroh sawdong ka khihwin, dei namar, ba ka Jinglong tynrai, ka Bor pynlong bad ka Bor Batei, ka la troin. Ka Longbrlew, ka Khlieh bad Bor treikam, kam iaid shuh da ka nongrim babieng. Ngii donkam tynggeh mynta artylli ki dur treikam bad jingpyntrei kam ia ka krletibiti ha--a) ka Imlang Sahlang bad b) ka Trei ka Ktah. Ka Imlang Sahlang U Khasi, U Pnar, U Bhol, U War, kaba tbit bad tylli shisien, ka kjit na la ka Bor tynrai ha ka Longiing Longsem. ka iaid ka leng, ka jingangnud bad ka jingialeh. Ka jingtrei pyntbit bad kham pyn-tbit ia la ki kam, ka dei da shisha ban lait ruh na ki kynrum kynram, ka jingbym ia sngewthuh sngewthaw, ka iaid marwei, ka bit shimet, ka jinglong sangem, ka jingeh dohnud, bad ka iaid sapra saphret saphrong. Ki jingeh (kat kum ka jingshem na ki jingiatai ba mynshwa) ki don ha ka longiing longsem, ki shnong ki thaw : ki jingeh ki mih khamtam na ka iaid marwei, ka bit shimet bad ka jingkyrngah ia ka jingiatrei lang. Kumta ka Khlieh, ka Bor trei kam bad ka lktiar pyntrei kam ruh, ka tlot. Nalor kata, ka Lawei bym ithikna, ka ap ia ngi. Kumta mynta bad khlem pyndier shuh, ka dei ka por jingpynkhreh khnang ban suk ki khun ki ksiew lajong. Dei tang ka khlieh, ka mon bad jingangnud kiba pynseisoh kyrhai khlem da shanrah eh nabar. Ka long pat kaba shisha, ba ka jingsei, soh ha ka jingpyntrei kam, ka mih na la ka jingleit ia la ka kam bad kaba pyndonkam lut ia ki sap treikam bad ka buit ka bor baroh. Ngii kubur ruh ba ka jingleit ia la ka kam ka long ka jingai bakhraw tam U Blei ia ngi ki briew. Hynrei, ngim lah treikam khlem don ka kyr-dan treikam babieng. Ka long ka jingpynkohnguh ia ka khlieh bad ki kti bad bunsien, ka jingbynap lang ia ki, Ngii shem harum kumne :-

a) u briew shimet shimet uba donbor u long u nongtrei lane nongmait lynti ban sam ka jingiohnong ba pynriewspah (kam mut eh tang ka tyngka pisa) ia kiwei pat. Kumta u pynmyntoi bad tei lang ia ka Imlang Sahlang..

b) ka iing kaba donbor ka long ka iing kaba ki dkhot jong ka, ki khli ki ksar, ki trei bad ia ksaid da kaba ia tylli lang ban pynim ia kiwei.

k) Ka Jaid Bynriew ba donbor bad bat Iktiar ka dei ka Jaid Bynriew bakhiah krat, bakhli, kaba trei shitom bad dukhi dukhait ban i) sei ki sap ki phong baroh ; ii) pyntrei kam ia ki ; iii) ka tei ia ki bor latrei lang ha ki phong baroh ha ka Jaid Bynriew bad lasam ia ki bhah treikam bad jingmyntoi ; iv) ka pynduh bad iuhroit ia ka jingngewliang, ka laid marwei bad shimet bad ka kyrsei bor khlem sangeh kumba long ki jaid bynriew ba laid shakhmat, kiba khlem da iehnoh pat ia ka nongpateng, Ym lah len, mynta ngi donkam ki nongialam ha ka trei ka ktah kiba kyntiew ban pynphyrnai ia ka Imlang Sahlang jong kane ka Jaid Bynriew jong ngi.

Nlar eh ba ka sap bad ka bor u briew, ka saikut tang u lane maka marwei. Ka par bad kyrshan kylla ia ka Imlang Sahlang bad shakri kylla ia ka Shnong ka Thaw, bad ka Hima ka Sima. Dei ki briew bad ki nongtrei bakhraw kiba iehnoh ia ka Matti, ki pynriewspah ia ka Imlang Sahlang bad pynroi ia ka Spah ka Phew, ka Trei ka Ktah jong ka Jaid bynriew.

Hadien kane, kiwei ki nongkren kumjuh ki la ai la ki bhah.

U Bah M. Pariat, u General Manager Handloom and Handicrafts halor ki kam thain jain bad tlar shna hi, u la kren ia ka jingpyrshang ka Sorkar ban ai jinghikai bad jingiarap ia ki briew halor kine ki kam, kat kum ki nongrim ba la bate. Kumta donkam ka jingkyrshan na u Paidbah bad ki Seng bapher ban pynroi ia ki.

## II) Ka Jingkyntiew burom —

La ai khublei ia U Dr. Sandi Sylem MBBS, MD bad u Chief Guest Mr. Pohrmen u la ai ia ka khusnam ha ka Dulir kyntiew burom namar ba U Dr. Syiem u la pdlang angewbha ia ka jingkhot na ka Society. Khyndiat ki ktien ia sot harum :-

Nalor ba u Dr. Sandi Syiem u la mih na ka nongrim kaba don ia ka jinglong kordor, u la trei shitom da kaba aiti lut bad ia ka bor ka sor ban tei bad pynlong ia ka San-ker Rehabilitation Centre "kaba la sdang treikam bha bad ai jingsumar ia ki nongpang bun spah ngut, khamtam ha ki snem ba u dang kham samla. Ka long ka jingkyrmen bad jingpynshur ia shibun ki khun samla kiba don

Jingangnud bad ka Mon sngewbha ban shakri ia ki briew da ka jingaiti lut bad jing sngew kit khlieh nadong shadong bad pyrshang ruh ia kiei kiei kiba khraw ia u Blei bad u briew. Kane ka Jylla kan ym lphuh iphieng tang ha ki lum ki wah, ka lyer bad ki khyndew jong ka, hynrei yn pynphieng shuh shuh ia ka lmlang Sahlang jong ka, da kaba sei ia ki briew kiba shimti ban shakri bad pyndon burom ia ka."

Ka Society ka ai khublei kumjuh ia u R. K. B. S. Thangkhiew, uwei pat u rangbah samla uba la pynioh khusnam la ka Jylla na ka bynta ka jinglah duh ka Meghalaya ha ki kam otdur na ka lyntang bad dieng ha ka jingiakob ka ri India khyndiat snem mynshwa. Kane ka long kawei na ka jingpynshlur ia ki samla ha ki kam otdur otshrong, ka jingpynmih ia ki jain ki nep bad bun ki tiar treikti bad mar shna hi.

*Ki Jingkren* —Hadien U Bah G.P. Wahlang u kren shikyntien ba ngi la tlut shibun namar ka jingpyntrei kam la ka producer economy kat haduh ba ngim lah pynmih ia ki tiar lajong bad pyndonkam la ki. Kiba kham bun, ngi la shu dei ban shalan na kiwei pat ki State bad la kane ka jingeh ruh, la ban ha ki jingiatat nia ba kham mynshwa. Ngi ia kubur shibun ba ngi nang duna ka bor ha ka jingpynmih ia ka bam ka dih bad ki mar ki mata. Sanphew snem mynshuwa, ngi loh kyrhai u khaw Khasi ne u khaw lum na Mawlawar ba la pynkit ha ki khashor man ka sngi lew. Wat ia ki khiew raner bad khiew khyndew ruh, kyrhai ki pynmih ia kine, na Larnai bad Tyrshiang. Hynrei mynta ym loh shuh. Ia ka jinghiran ha ka rep ka riang bad kiwei kiwei ki jingtrei la kdew ruh, ha ki jingiatat nia ba la sot hangne.

U Bah Wanlura Diengdoh napdeng ki samla u la kren pynshlur ia ki samla ban nang lai pynkhlain ia ki (i) lad pynioh kam bad (ii) ki lad ba ki nang tai ruh ia ka Khail Pateng bad ka Trei ka Ktah kham jur. Ngi dei baroh ban seibor bha ha kine ki kam, Kumba la sot, na ka kot khubor, U iarah ia ka jingleh shitom ki nong pynlong bad sangot kiba pynlong ia kane ka Durbar lane Prokram kaba ai "mysiem ia ngi ban pyndonkam ia ki sap bapher jong ngi, ki jingleh bad jingtrei ban tai ia lade, ia ki jing ki sem jong ngi bad ka lmlang sahtang baroh kawei." Da kaba ban jur halor ka jingtrei shitom u ong : "Ngi dei ban trei shitom ha la ki bynta bad lmsngi ban trei ne wanrah ki Institution ki Seng treikam Paidbah, Ki Kynhun leh Bha da ki kam kiba kyntiew nam ia ka Meghalaya ha ka longlang bad Bor Balang jong ka." Baroh ki nongkren ki la kyntu jur ia ki khynnah skul ba ki laid

shaphrang bad tynshaiŋ ym tang ha la ki jingpule hyntrei ruh ha ki kam jong ki.

Ka NEHU bad Society ka ai khublei ia ki lok ki jor, ki skul, ki seng bad ki Paidbah kiba la wan. Ki angnud bad thrang hir hir da ka jingkyrkhu na bneng bad na khyndew ba baroh, ngin im man bha bad roi na ki jingtrei minot jong ngi, ha la ki phang bad ki sap, bad ba hadien, ka jingtrei la kham klo! ne kham slem, ngi baroh ngi iohi ia ka jingseisoh kyrhai ha ki bri, ki hali bad pynthor ba ki dap bad shlei ha ki thiar jong ngi.

### Ka Thong Jong ka Prokram —

Ka Prokram ka pynsngew ia ka jingpyndonkam mardor ban burom ia ka Sap trei kam, ka Jingstad bad ka Burt ka bor, trei kam bad pynshlur ia kaba tei pynskhem ia ka Imlang Sahlang bad ka Trei ka Ktah da ka **Bor Shimet**, ne ka **Bor Balang** ne da ka **Jait Bynriew** khamtam eh, hapdeng ka jingbym ithikna kaba ker sawdong, bad khamtam ruh, ban buh ki nongrim bathikna, baryntih bad babiang na ka bynta ka jingbit bad ka jingtrei jong ki khun ki ksiew jong ngi hi. Ka Imlang Sahlang ka kdup shibun ki bhah ka jingtreikam ha ka. Ka Ktah naduh ki Rympei iing, haduh ki Shnong ki Thaw bad ka Hima Sima. Ki kmie ki kpa, ki khun samla bad u paidbah baroh ki don ka jingkit khilleh bakhraw bad ka bor Balang kam lah trei kam lynda, ngi ialeh nyngkong eh ban weng ia ki jinglymblang ha ki jingiadei hapoh iing hapoh sem, hapoh ka kur ka jait bad ka shnong, ia baroh ka jingiasngewthut bad ki nongpynia-shut. Ki jinghikai babha tam ruh ki kubur ba ka dei hok ia ngi ban pynseisoh bad pynwan dur ia la ka jong ka jingtrei da kaba ai sboh ai sbur bad ka bor ka sor lada shimet ne da ka bor balang. Ka social creativity ka mut ka jinglong kawei jong ka imlang sahang kaba leng ha ka kyrdan bad nongrim babiang kaba don ka jingiasngewthuh ba paka bad ka jingpyntreikam badonbor. Kumta la kynthup ia ka jingpyndon burom ia u Dr. Sandi Syiem ha kane ka prokram. Ha ka jinglong jong ka, ka ling ka sem, ki kmie ki kpa bad ki khun ki kti ryngkat ki lah ha kaba latrei lang ban kyntlew ia ka Imlang Sahlang bad ka Jingtrei Jingktah kaba lm bad seisoh. Ngi kyrmen ba ki samla jong ngi ki ioh ia ka Bor ban leit ia la ki kam da ka jingtrei minot lynter.



## Ka Jingsot Na ka Jingruid Dak

(Key - note address by Hamlet Bareh Ngap kynta)

La ban jur ba ka Krfetibiti ka dei ka Bor pynlong, ka Bor saindur bad ka Bor batei ha ki lyngkha ka jing-shakri. Kine ki art bad kraph kiba la wan na ka senter jong ka NEHU bad kiba buh nuksa khyndiat da ka District Industries Centre bad ka Meghalaya Handloom & Handicraft ha ki dur bapher, ki long tang shiban na ka jing-niewphang jong ngi ia katei ka Borpynlong pynman. Hynrei ym lah ban kha ia ka, khlem ka khlieh bad ki kti ba-tbit ban pynmih bor la ka. Ka jingsahkut shiteng ha ka lmlang bad ka Trei ka Ktah ka dei namar ba ka bor jong ka, ka la troin. Ka khot ia ngi baroh ban pyntbit lalade, pynsan ialade bad pynseisoh ialade ia kiei klei kiba khraw bad kiba trei donbor. Ka kynthup ia ka Sap tynrai, ka Jingshakri tynrai bad ka Bhah ba uwei pa uwei u lamir tang ha ka lmlang Sahlang bad pynioh nong lane pynsa-phriang ia ki soh bakordor jong kata ka jingtrei badonbor, - ka lktiar ba pynioh roit ia ka jinglymbiang, ka jing-jem rnglew, ka jinghiar dor, jingshah sloit ei la ka iktiar, ka Bor lade -ka dei shisha ka Bor ialam bad pynseisoh, Ka Bor pynim bad ym dei ka bor pynsep ei, ka Bor ba ngi al ha ka jaka ba ngin khring shalade, ka Bor iarap ba shisha ha ka jaka ba ngin khniot ia kiwei - ban beln bad leh shiliang khmat.

Kane ka Bor kam dei ka bor tang shimet, ka bor lohngong marwei, hynrei ka trei kum ka Bor balang; ka sei ia kiwei ki bor ki sor, ia ka bult ka khlieh bad ki kti ba iakyrsan lang ia kano kano ka kam radbah hapoh ka Shnong ka Thaw bad ka lmlang Sahlang, ka long ka Bor pynsan jong ka lmlang Sahlang kaba iatrei lang da kaba kylluid mynsiem bad khlem jingkhniom, kaba aiei kaba tbeh bad phalang. Ka pyndap ia ka lmlang Sahlang da ki Nongpynlong, ki Nongialam, ki Nongsaindur bad ki Briew kiba tbit bad iatrei bad lakner ryngkat ha la ki kam. Kane ka lmlang Sahlang ka pynlong ia ka Jaid bynriew kaba khiih baksar, kaba trei shitom bad mih syep bad labeh shaphrang. Kam kwah eh tang ka suk ka sain hynrei ka lamir ryngkat na ka bynta ka jingtbit, jingman-bha lashai. U klongsnam jong ka um ju sangeh hynrei, u lai kynshait jingim da ka dor bad ka bor balang, kaba dap da ki Nongsaindur ha la ki jong ki bhah bad kaba teh lang kawei da ka jingsynit lang (social cohesion) hynrei kaba buh ia ka kyrdan pdeng (central co-ordinating machinery) ban pyntrei bad lasam ia ki Bhah ka ka Longling Longsem Longshnong Longthaw, Longkur Longjait. Kane ka Bor sain dur bad iaryntih lang, ka la dei ban wan

phai naduh baseng ia kane ka State, lym kumta ka Lawei jong ngi kam ishong shngain bad ka Pateng hadien, ka lah ban lakynduh bad bunbah ki jingeh.

"Shongknor bad ki Longsan badon burom na ka Sorkar bad ka University, kiwei ki seng, ki nonghikai bad nongpule hangne"—ngi ngeit skhem ba ka Imlang Sahlang baim, ka long ka Imlang Sahlang batrei kam ryntih bad ha ka nongrim baskhem. Ha ba ngi ong pat ka Trei ka Ktah badonbor bad batel, ka mut ka Jingiatrei lang jong ka Jait bynriew baroh kawei kaba weng noh ia ki jingduna ki jinglymbiang kiba ju lai inih ha ki lyngkha ba bun jong ka Rep ka Riang ka Jingsumar bad Pynseisoh ia ki Khlaw, ka Jingpynroi ia ka Jingri Jingdup, ka Jingtih bad shalan ia ki Mar poh khyndew bad kham tam eh ka jingpynim ia ka Khali Pateng. Ka Trei ka Ktah ba khlaiŋ ka mut ba baroh, kine ha la ki tnat bad ki bhah, ki bud ia ka jingpyntrei kam bashong ryntih bad da ka Iktiar pyntrei kam bashong skhem bha. Kumno ban tei ia kita ki Iktiar trei kam, ka long ka kam bajwat bad sei lut ia ka khlieh, ka buit bad bor jong ngi.

Hangne ngi ktald tang ia ka Imlang bad ka Trei ka Ktah khlem iatuklar ia kawei ka ar ka jingim u bynriew.

Ngi lohi khambha mynta ia ki jinglymbiang ha ka imrang bad ka Treikam jong ka jaitbynriew jong ngi solansar.

Ia kine ki jinglymbiang ia lai kdew, naduh kham mynshuwa ha ki Lympung saŋdur bad lympung iatai ba ngi ju pynlong. Ngi shem kumne ha ka jingiatat nia ha sohra kham mynshuwa, halor ka phang, : 'U KHASI U LONG U JAID BYNRIEW BA IA TREI, LANG bad kat kum KA IM-LANG SAHLANG BAD JINGNANG JINGSTAD MYNTA BAD LASHAI (ba la shon ha ba 1987), ba u wei u khynnah pule u ong. "te na kane ka daw, nga ia pyrshah jur ia kane bad don, kiba ong ba, ki phlim ki Kaset Khasi ruh ki la mih, hynrei bun kiba tem da ka jingrwai phareng. Ki kham sngew bang ia ki phlim Hindi hana tang ka riam ruh ia ibang. Ba u khasi u ia beh ha ka lap ka im, kane ka dei tang ka dustur, kam dei ka jingiatrei lang. Lada ka dei ka jingiatrei lang ngi iatrei lang ia ka jingseisoh ban pynduh ia ka jingsniew da kiei kiei kiba kham bha. Bun ki ong U Khasi u iatrei lang, hynrei peit ha ka thoh ka tar, ki nongpule ruh kumjuh ki thied da ki kot phareng namar balei, ki kham sngewbang. Te na kata ka daw, ki nongthohkot Khasi ki duhiad ban thoh khambun ... kim lohngong kumba loh kiwei Te kumno yn roi ka ktien ka thyllied. Ha ka khali pateng ruh, shem babun ki duna palat, kim ju lakyrshan uwei ia uwei bad khamtem haba ia roi khambun ka bishni".

Kawei pat ka jinglymbiang ka long ba ki Khasi saiantis ki duna than eh bad kane, ka la paw ha ka Jingiatat kaba la pynlong ha ka phang : U KHASI UM JUH SAHDIEN HA KA JINGSTAD SAIANS bad kaba. ki khynnah high school kiba pyrshah la ka phang, ki la pyni ba ym pat ju iohsngew mynno mynno ba uno uno U Khasi u ju lap lane shem phylla ia kano kano ka jingshem thymmai ha ka saian. Baroh kaba ngi don, ka long kaba ngi shu pynbud na ka jingshem jong kiwei pat, nabar. Ym pat ju iohsngew ba la ju pynmih eh nyngkong ia kino kino ki kor ki bor saians na ka Lympung ri lum jong ngi da u Trai Ri jong ngi.

Ha ki Lympung la ia kren ia ki jingeh, la ka jingduna ha ka Jingiatrei lang khamtam ha ka Khaji Pateng bad kaba tei ia ka Spah lajong bad, namar ba ngi ran dien, ki sap ki phong ha ka trei ka ktan bad ka kam khali, ki la shu sah saphret saphrong kylleng kylleng. Ngi tip bhaba ka Bor Trei, lade khlem ka Jingiatrei lang da ka Bor balang, ka shu sep ei bad jah noh kumto Ka Jingiatrei lang ka pynpaw ia ka Bor jong ka *Jaidbynriew* kaba im bad *khih*, ka bym ju saikut hajuh lane sangeh shiteng. Ka long ka Bor ba pynmih la ki Jingtrei kam ba thikna bad ka ieng ha ka nongrim ka *Imlang* kaba *shlei* bad *seioh nadong shadong*. Hynrei kine ki Sap latrei lang kiba ju shlei kham mynshwa ha ka statesmanship bad democracy U Khasi, ki la nang tlor bad kim lah khie shuh, lynda, ngi ieng da kawei ka buit ka bor, bad kyllie pat ia ki.

Kat kum ka Seminar (lane ka Lympung ai jingtip bad kaba wad lad bad iakit lem) kaba long ha Sohra, ha ka 1986 bad kumba, ka la paw ha ka IMLANG SAHLANG BAD JINGNANG JINGSTAD - MYNTA BAD LASHAI (sla 20); "Ki jingsniew bad jingmlen basniew ki la phriang stet, ki tur bad khyrnep la kane ka Lympung mihngi kiba wan kyrthep na ki ri dohlieh, dohiong, dohstem Katel ka seminar ka iohi ia ka jingma na ka jingphriang stet jong ki na ki jingmlen kum ki drok, ki kani, ki aphin bad ki kynja basniew, kiba la pynjot ia ka Jaid bynriew ba rit paid jong ngi. Ka jingdih buaid, tanglang ka la pynsniew ia ka longling longsem, ka shnong ka thaw, bad ia ka Jaid bynriew. Ka Seminar ka sngew dei, ban don ka jinghikai paidbah kiba khanglad, ia kum kita ki jingsniew khnang, ba ki samla kiba long ka Lawei ia ka Jaid bynriew, kin lait noh na ki. Nalor kitei ka bamklop, ka la pynlap ia shibun bah ki briew, ki ling ki sem bad ka Imlang sahlam kam lah im, lada ka khwan myntoi bad ka jinglatot, ka shong kynrei ha ki nonglalam bad ki paidbah kumjuh. Kiwei pat ki jinglong bashniew kiba lapyntap ia Ka Jaid bynriew, ki long ka jingiabishni, ka jingpeit rhah, ka jingban bein ia u rit u ria, ka jingpynlip ia ki sap ki phong, ka jingkhang lad

la kiwei, ka jingbym treh lakyrshan lang ia ki kam bhalang, ka jinglongrit mynsiem bad ter ter. Kine ki long ki kynja bateh mraw bad ki jingkhanglad bad pynsah kut hajuh ia ka Jaid bynriew. "Ka kamram ia uwei pa uwei ka long kaba rat dlengkhang ia kine ki jingteh mraw...ngi dei ban pynlong laitluid na kitei ki jingpang bampong (social vices)." Ka jingkyrsiew sha ka Jinglatylli halor ki Kam latrei Lang, ka long kaba ngim lah lait.

Ka Lympung saindur ba la pynlong ha Mairang, kat kum U KYNJRI KSIAR BAD KA JINGTEI THYMMAI — KCS — SOUVENIR & CONSPECTUS 1988, ka la kdew ia kijuh ki jingeh; bun ki student ki pdiang ba u 'riewstad u dei ban long u Nongtei bad Nongpynmih. Ki khlem pynshai kiei kita ki jingpynmih ki long, la ha ka liang ka jingstad ne ki mar ki mata ne ki kor ki bor, hynrei ka liang ba la pyrshah, ka kdew ia ka jingeh ha ka lmlang Sahlang kaba mih na ka jingbymshongbeit ha iing ha sem, ka jingiapait matdong bad ka kynrum ka kynram, ba ju mih hapoh shnong pohthaw. Ki jingdih pynbuid tanglang bad ki kani bapynlap bad kiwei ki jingmlen basniew, ki ktah jur iaka jingtrei ki skul, ki pyniap ia ki jingangnud babha bad pynjot la ka longiing longsem nador, ba ki pynsaja sat la ki khun ki kti hapoh iing da ki snem, namar ki kpa ki long ki ba buaid tanglang. "Don shibun ki Student ki bastad, donbuit donsap, kiba aiti lut halor kitei ki jingeh ; kum kine, ai kin kynjoh shakhmat ban ai ka jingpynkhiah halor kine ki jingpang jingud da ka ba trei kam da ki rukom ba bun. Kawei na ki rukom trei ka long da kaba therbor tynggeh tynggeh (revolutionary) bad kawei pat, da kaba trei mian-pa-mian bad ba ka Jait ka Kynja baroh, kam lah khlem ai jingkyrshan lem ryngkat bad ka jingsngewskhem bad jingkyrmen, bad ba ka ling ka sem jong ki, kam lah khlem lasnoh kti lem bad kyrshan kawei ia ki."

Ka Jingkitkhlieh haka Jinglalam Ri bamynta — Mynta ka dei ka pall ki Student ki ba iakit bad shimti ia kiwei ki jingkitkhlieh na ka bynta ba ki tei ia ka lawei bethymmai, kaba pynim ia ki hi bad ka Jaidbynriew kumjuh. Ha bun ki Lympung, ki samla ki kren jur ban pyndonkam lut ki sap ki buit ba ka lmlang Sahlang ka lm ka pahuh bad trei kam bha. Ha ki Prokram kiba ia dei shaphang kaba tei lane saindur ia ki Nonglalam ha ki bhah babun, nador ka sain hima, ia don ka jinglymbiang kaba paw tyngkrein kat kum KA LYMPUNG SAINDUR IA KI PER SARA JINGSTAD (ba la shon da ka NEHU 1981), bad kaba la long ha Bynther ha ka snem 1978, ka jinglymbiang ka, ia paw khamtam ha ka khali pateng. La kdew ba ia don bun snem mynshuwa kawei ka kompeni na Bilat, kaba ia tih bad khura ha ban da jhor ia ki mawshynrut bakordor bad kiwei ki spah mar

poh khyndew ba la rah la rong sha London bad pyntrai ia ki hapoh kawei ka refractory plug bad 'kaba' la pynloh spah shibun, la'ki briew ba nabar. La tih bun ia ki na ki dong ba pher jong ka Jylla Khasi Sepngl. Khamtam na shapharig Hima Nongstoiñ.

Haduh mynta ngim pat lah lada bha la ka khali pateng bad ki marpoh khyndew, kaba don kylleng. la ka jingeh ban pynmih ia ka Sengkam Trei Lang, ha ka lmlang Sahlang bad ka Trei ka Ktah, la ban bad lai ban; Kumta, ka sboh ka sbur ka la shu tuid ei, sha ki mynder ri, kiba khniot bad kangar bad pynlar saipan la lade khlem treh pynmyntoi tang shldamil, ia u Trai muluk. Ka jinglymbiang ka paw kyndiang, ha ka Trei ka Ktah, Khali pateng.

Ha ka Jingniew ia ka jingbunbriew, ngi shem don lai ne saw ki kyrdan nongshongshnong — kiba nyngkong ki dei ki doh ki snam, ki kher ki mer, ki kur ki jait, ki kha ki man lajong. kaba ar ka dei ka kynhun briew, kaba wan ia shongkhleh lang (rehabilitated.) Ka ioh jaka, ki ling bad ioh lakhali lane treikam aiu-re, da ka buit ka borlade. Kaba lai dei ka jaidbynriew shang makia aiu-re kaba ioh khiring bad ioh khung ia ka sboh ka sbur, ka shim kabu ia ka jingitlot u Trai ri ha ka trei ka ktah ka bylla kitnong. Ngi iohi shai ba ki jaid bynriew ha Jail road, Garikhana lane Jhalupara lane polis bajar etc, kin ym lah tei ia ka lmlang Sahlang bad ka Trei ka Ktah jong ki Trairi lane wallam jingbha aiu-re namar kin lam, ki thylllej ki dustur bapher, ki ruh ki shem jingeh ban tei ia lade ha shnong ki briew. Kumta ka pall ka hap belt ha ki Traishnong Traimuluk kiba tei ia lade, kiba ieng bad kyrshan ha la ki kjat bad kiba tei ia ka lmlang Sahlang bad trei bad ktah dalade. Ka bhah mynta ka hap ha ki samla.

**Ki Samla - Ka Lawei jong ngi - ka Jingiatei nia halor ka phang — KI SAMLA KI LONG KI NONGPYN-PHYRNAI IA KA LAWEI** kaba long ha Sohra la bun snem, baroh ariang, ki Liang lashah bad ka Liang pyrshah, ki la sei la ki Nia babiang kumba la sot na "Ka Lympung Saindur la ki Persara Jingstad" 1981, (sla 85 - 87) kumne.

"U nongialam jong ka liang pyrshah u la kren pynrem ia ka jingkren jong u nongialam ka Motion". U pat u sngewpyrshah bad ai nuksa ba kumno, "u samla Khasi u tang shu nang shu stad khyndiat u la sngewsarong bad leh sarong ha ka jingim jong u. Ha ka jaka ba u pynbtit shuh ha ka jingnang jingtip jong u, u ladellok pynban bad u bilor long bad u imngi tang ha ka bam ka dih, haduh ba da pynjah burom ia la ka jingim bad ia ka burom ka ka akor jong ka ling ka sem, bad ka Jaid Bynriew de.

Ki samla mynta, kim don por satia ban leit wad jingtip shaphang ban leit pule khambniah shabar ri. Kim don por satia ban leitwad jingtip kumne. Hynrei, kita kijuh ki ki samla, kin pynleit por da ki kynta teng teng, da ki sngi, ban shong kring ha khmat ilng cinema ban ap tiket black, ban loh ne ban loh leit peit kal Sinima. Hato, kum kita ki jingleh jong ki samla jong ngi, ka dei ka kam pynphyrnai Ri? Ha ka jaka ba ki long kiba iohi jngai, pynban kim iohi palat ia ka Anjalee Cinema. Kum kine ki jingleh ki samla jong ngi, kam dei satia ka kam kyntiew Ri, hynrei ka dei pynban ka kam dietad la ka longrynieng, ia la ki kmie ki kpa, lehnoh ngin nym iaong ia ka Ri.

U samla mynta u long kum ka eriong kaba rat tyl-long lut ia ki dieng ki siej, bad ia ka jingdon jingem jong ka Jaidbynriew. Ha ka jaka ba u samla un pynjanai ia la ki dustur ki riti, u rat dyngkhong pynban, u bein, bad um niewkor shuh la ki dustur ki riti. Ki samla mynta, kim laid shuh ha ka hok ka sot, kaba ki samla hyndai, ki laid. Mynta ki iabeh tang ia ka rongphong jong ka jingsngewbha shipor. Kane ka jingbleij rong jong ki samla, ka la pynjot ia ka longilng longsem kaba khlain Ki samla mynta ki pynjawummat lynter ia la ki kmie ki kpa. Ki laid kat shaba ki mon, ki leh tang ban loh jingsngewbha ia la ka jingim, kim pyrkhata satia ia la ka lawei bad ia la ka jaid. Namarkata, ban shaniah tylli ha kum kine ki samla, ka Ri ka lah ban kylla khongpong ki samla mynta, kim long satia ki nongpynphyrnai ia la ka Ri bad ia ka Jaid Bynriew".

Kiba kyrshan pat, ki kyrshan kumne, harum :—

"U Samla u dei u nongtei ia ka Jaid Bynriew bad ia ka Lawei jong ka Ri. Ha ki tyrpeng jong u, ki shonglyngngeit ki jingjop ne jingrem, jong ka Jaidbynriew ..... Ka jingrei shitom jong ki Samla, ka dei ban mih pyrthel ha ki kam skul bad kam pule jong ki, ha baroh ki liang, ha ka jingpule doctor, engineer, bad Professor kumta ter ter, khnang ba kiwei ki jaidbynriew ruh ki dei ban tieng bad burom ia ka Jaidbynriew jong ngi. Uwei pa uwei u Samla u don la ka jong ka kamram ban pynphyrnai ia ka Ri bad ka Jaidbynriew Khasi. U nonghikai, u doctor, u nongtrei, office, u nongrep, u nongkitnong, u nongniah kali, bad ki longkmie longkpa ki don la ka bynta ban tei ia ka Ri. Kine ki jaid jingtrei ha la ki liang ki liang, ki kyntiew irat la ka jingim jong u/ka shimet shimet. Haba khein kyllum lang baroh, ki kyntiew ia ka Ri ha ka burom ka akor, ka jingbit jingbiang...ka spah ka phew jong ka Jaid Bynriew.

Haba ki Samla ki don hangta, ka kam ka laidbelt laidryntih, la ki Samla la donkam ha man ki liang jong ka jingim jong ka Imlang ka Sahlang. U Samla u dei uta u briew uba kylluid ka jingmut jingpyrkhat uba kloï ban trei ban ktah bad, uba iai long uba la khreh ban ia kynduh ia kino kino ki jingeh jingshitom, jong ka Jaidbynriew. U kloï ban pha ia ka jingim na ka bynta ka Jaidbynriew. Ha U Ka Samla ka shong ka mon bajwat, kaba tur shaphrang wat, la ki bun ki dieng pynkiang, kiba khanglad ia u ban laid shaphrang. U Samla u don lyngngai ka por ban pyrkhat ia la ki kam ki jam ba u dei ban bud bad ban jled, ha ka jingim jong u. U Samla u iasyriem ia ka Aiom Pyrem kaba dap da ka jingkoit jingkhiah - krat. Ka marlang baroh kawei ka thiah lyngngai ha ki slakjat jong u U sngewkhlain bad u kop shane shatai".

Ha ka Ar tarik u Nailar 1978 . Ka Lympung ka la long ha Cherra Presbyterian High School bad ka ban jur ba ki Samla ki long ka Lawei jong ka Jaidbynriew bad ka Ri, Khlem ki, ka Jaid bynriew ka tlot, Hooïd, ladon katto katne ki khep ba ki Samla jong ngi kim im sngi satla, la ki kam badon burom jong ki baroh, wat la katta ruh, ngim lah ban ong ba baroh ki samla ki dei ki riwkaï don ka jingkyrmen ba kiwei ki Samla Shynrang bad kynthel, ki khie imbiang sa shisien, na ka jingioththiah ba jai-jai bad jylliew jong ki, Lehse ka por ka poi ha kaba ka Ri kan iohi La ki samla jong ngi ki long ki NONGBAT ia ka BUROM jong ka Ri jong ngi.

**Ka Imlang Sahlang bad Jingnang Jingstad Mynta bad lashai** (sla 21) Halor ki-tei ki norgrim iatei, ka ong: " Ngim lah ban ong ba ka Jait bynriew ba khraw bor ha ki liang baroh, ki long ki ba shong kilkti bad jaipdeh. Ki dei ki ri batrei shitom tam. Baroh u briew um lah long u briew batad dor, ne u ba khlem tynrai bad shu shah pynshah ei... Ki Samla dang khie dang san kim dei ba ki leit eh tang ka suk ka saiñ, ka sngewbha sngewmiat hynrei kiba SMAT ba STING, ba DURIAP bad MINOT kiba SEIBOR SEIBUIT, "khlem leh lutphut, bad ki im adkar. ki Samla kim lah long kiba sahdlen hynrei ki ba bun ki sngewthuh bha, la ka pyrthel bad lawei jong ki." kine ki jingpynmien ia ka Jingialam Ri ha ka rukom badei, ki dang suhtied bad ioh jingshlur, ha kylleng ka pyrthel kumjuh ha Meghalaya, naka bynta kita ki jing donkam." Ki mih na ka jingkwah, jingthrang hir hir bad jingpangnud jong kita ki khun Samla, kiba leit la la ka kam bad shimti ia ka jingklkhlieh, kum kiba shai. Ki loh ruh ia ka norgrim babiang bad jingmang ha kum kino ki lyngkha, ki sei ki briew babit babiang." kumta ka jingiakyrsan, bad ka jingiatylli mlon hapdeng jong

ki, ka lm bad suh thied (ha kine ki por ka jingkylla dur bakhraw ha ka pyrthei) pyrshah ia ka jingsngew liang bad jingsngew iapher. Ki jing latylli bad jingtrei shitom, ka long ka bor ia ka pateng Mynla bad Hadien.

Ka Kot lyngkdop phareng jong ka Khasi Cultural Society, Educationalists of Meghalaya—Past and Present, 1991 ka lakynpham ba ki khun SAMLA baroh ki teit ia ia ki kam bad ki jingtrei kam, ki ai lut ia ka buit ka bor bad ka sap ki phong, bad da ka mynsiem ka jingkitkhlieh ki pyndep ia ki namar ka jingieit ia ia ka kam, ka long ka jingai bakhraw tam U Blei. Ngi ruh ngi pynmlien ia lada ia ki kam kiba eh, bathar bathain bad iaijaw syep, kumba ki nongsepngi bad nongmihngi kiba sha khmat bha, — ki pynmlien ialada ia ki kam kiba eh bad ki kam ehrang, khlem da pyrkhath eh ia ka suk ka saih, kumta ki tei bad ai eiei ia kiwei. Hapdeng ki Jaidbynriew bawan sha khmat, ia ju iai pynmlien ia ia ki khun Samla wat na ki iing riwespah bad donbor tam — ban pynlong ia ki, ki nongsaindur bakhlah bad bakhlah krat, ka jingmut bad mynsiem, kiba trei shitom bad smat, kine ki pynmih ia ki soh ka jingtreikam bad rat diengkhong ia ka jingpynsyrrwa ei, nador ki tbit bad ki jop ia ki jingeh baroh.

Ki kam kim long eh tang u khulom bad ka miej. Ha ki shnong Sohra, Mairang bad kylleng — ngi iohi ia ki ki khynnah skul ha ka por shuti, ba ki ju kerkper lane maramot iing lane ki stah ia ki maw bad pynbha ia ki iing ki sem' lyntu syngkieng lane ki kit dieng, kit um bad kit ia ki jingsiew, ki pynmyntoi bad iarap ia ki iing ki sem. Hynrei ka Sor Shyllong, ym kham iohi koit, wat ha ki por shuti, ba ki khynnah sor, ki ai por ban leh ia ki kam kti bad pyntbit ia ki met ki phad ha ki kam trei da ka met. Ka jingtrei da ka met ka dang donkam bad raidonkam, bad shibun na ka jingioh jingkot — ka mih na ka jingtrei ka met bad nador ki bor kiba iarap pynroi spah. Dang dei ban pynmlien bha ia ha skul, ha iing bad ha shnong, ha ki kam trei kti, nador ka pule dangle, ba ki iatbeh shakhmat.

**KA IMLANG SAHLANG BA KHAMBA BAD KA JING-PYNMLIEN IA KI JINGMLIEN BAD JINGTREI BA KHIAH KRAT BAD KIBA TEI—**

1) Nduh ka enem 1979, ka Senter ka ia pynmih ia ka kot lyngkdop kaba kyrteng ka 'Art of Parenthood and Art Appreciation', ka thup nyngkong ha ka, ka kynthup ia ki jingiakren iapyni halor san tylli ki phang kiba ngi



la bsap ha ka lyngkdop (para) kaba harum bad kiba ha ka phareng, ba ngi ai kyrteng i) Youth and Social Climate, ii) Hobbies, recreation and leisure time activities, iii) Youth and Parenthood, iv) Drugs and juvenile delinquency bad v) Vocational Guidance and Training.

La kdew hangtei ia ki jingsniew jingsmeh ki jingdkoh bad jingsahkut, kiba ju khnap ia u briew shimet, kiba trei ha ka longiing longsem (namar ka jingduna ka jinglatylli bad jinglatrei lang jong ki iing), bad ki jingkuinar kulwit kiba ju mih ha ka shnong ka thaw, lane ka lmlang Sahlang namar bym shong beit ka longbriew, bad ba la jyllei ka jinglong kangnar, ka bit shimet bad kynriah na ki kam latrei lang ia ka manbna lang bad ka bhalang. Ha kitei ki snem, don ruh ka jingkyndrum kynram ha ka iaid ka ieng bad ka jinglabeh ki briew, naduh ki rangbah haduh ki khun samla. Don shibun ka jingdkhoh ha ka longiing longsem naduh ki kmie ki kpa haduh ki khun bad ki kslew bad, bun ki jinglymbiang, ki don hadien khyndiat snem, ba la wan ka State Meghalaya bad kumjuh ka NEHU.

La pynlong la katei ka thup pyntrei kam ha ka 1977 bad la shon ia kane ka kot lyngkdop ha ka 1979, ha ka por ban mih ki kynja Seng Samla, Seng Kynthel, Seng Thiatar, etc., kiba la pyrshang ban ruld dak la la ki kam.

Ngim lah, khlem ai khublei ki briew kiba la tbit bha, kiba pynshai ia kine ki jingeh, ki kongsan kiba la iasam bynta ia ki kum ka Nalini Nataranian, U Dr. Dilip S. Guha (uba la khlad noh na ka pyrthel), i Kong E. N. Shullai, i Kong D. Sailo, i Kong Silverine—kiba la laleh, ban pynlong kam ia ka, kum kawel na ki kyrdan jingtrei kam, ba ngi pyrshang weng noh—ia ka jinglong umdum ha ki ling ki sem, ka lmlang Sahlang ha ka juk mynta. Ngim lah khlem pdiang ba ine i thup barit i tbeh ia kine lai tylli ki mat kiba ktah eh ia ka lap ka im jong ngl. Ki iadei bad — a) Ka Longbha bad ka Bhalang jong ka rympei bad Longiing Longsem; b) Ka Longbha bad Bhalang jong ka Society bad k) Ka jingpyntbit bad Jingpynpnah ha la ki Kam bad jingtreikam babun.

a) KI DROK BAD KI JINGDIH PYNSNGEWBHA BAD KI KAM BUAI TANGLANG;

b) KA JINGLONG KI SAMLA BAD LA KI KMIE KI KPA;

c) KA KAMRAM KI SAMLA BAD KA SHNONG KA THAW;

d) KI KAM PYNPYNGNGAD — KA JINGPYNMLIEN BAD JINGPYNDONKAM IA KA POR LAITKTI LAITKJAT;

e) KI SKUL HIKAI IA KI KAM TREIKTI BAD KA JINGPYNTREI IA KI.

a) KA JINGBUAID TANGLANG kat kum U Dr D.S. Guha, ka ktah bad pynhiar dor ia ka imlang sahlang. Ka jingpynmlien ia ka kiad ka um, ka pynlong ia u briew kum u shakri bad ym u kynrad halor jong ka-na ka jingmlien sha ka jingkyrni. Ki kynja kiad bad ki dawai kum ki barbiturate, u cannabi bad mandrax, ki trei jubor bad pyniap syndon ia ka jabiang briew bad ka pynjot lalade, kiwel ki jingdih drok lada ym lah buh pud, ki dalam sha ka jingsniew khambun. Baroh ka pyrthei mynta ka wad ia ka jingstad, kaba pynlait ia u samla, na ka kiad ka um bad ki drok. Kane ka ktah ruh ia ngi ha Meghalaya.

Kumta donkam ki Seng kiba khlain bha kiba kyntu, kynpham ia ki samla, ban kiar raimaw raidieng, na kine ki jingmlien bad jingkyrni.

b) KA JINGLONG KI SAMLA BAD KI KMIE KI KPA — Ha ka longiing longsem, i Mrs D Sailo, i ktah ia ka jingdonkam kaba tei ia ka jingladei, hapdeng ki kmie ki kpa bad ia ki khun ki kti, khamtam kaba don ka jingialeit bad jingiasngewthuh lang. Don shibun ki kynrum kynram, ba shiliang shiliang, ki lakhing palat bad kim pyrshang leh kylluld bad iahap kawai. Ka Senter ka sngew ba kane ka pynsapra ia ki dkhot ka iing ka sem bad kumta, kata ka iing, ka randien. Kam lah da lei lei ban tei ia ia ka jingim namar kam don nongrim jingiasngewthuh, kam lah ruh ban laai kti lem ha ka imlang sahlang lane pynroi ia ka spah ka phew. Ki kmie ki kpa khamtam ki hap sngewthuh, ia ki jinglong lane jingiaid jong ka pyrthei, ryngkat bad kine ki juk mynta. Shibun ki iing ki la jot namar, ka jingiasngewthuh markylliang, kam trei-kam. Ka jingieit palat lane jingleh shiliang ruh, ka long kaba pynsniew. Ka iing ka sem, ka ktah ia ka jingsan ki khun, bad ki kam jong ki. Ki riwlum jong ngi kim long kum ki rukom iing dkhar namar bun ki riwlum ki pyniaid kam ia ka Shnong ka Thaw bad ka Jylla de, da ka rukom synshar paidbah kaba ktah ruh ia ka iing.

k) Ki samla bad ka imlang sahlang — Ka Mrs Nataranjan ka kynthoh ia ka rukom im, ki jingmlien bad

jingiabeh jong kane ka juk mynta. Don ka jingima bakhraw ba ka kam lakhalai, ka kiad ka um bad ka jinghuaid, ka la nang bun khamtam, hapdeng ki khun samla ha ka pyr-thei, kiba lada kim shym pynjot shisha lalade, ha ka kiad ka um, kitei ki samla ki lahlong ki briew bakhraw ryngleng, kiba tbit bad pynphuh ia ka imlang sahleng. Donkam mar mar ka jingialam ia ka jinglong bad ka iaid ka ieng ki khun samla, kaba pynlalt pyrshah ia ki jingiabeh jingsnlew bad jingthala.

d) Ki kam pynpyngngad - I Mrs. E. N. Shulai ha kane ka phang, "ka Jingpynmlien bad jingpyndonkam ia ka por laitkti laitkjat", i ban jur ba ia ki kam pynpyngngad bad kam pynsngewbha, hap pyndonkam, da kaba thew tarajur bha. Ka jingiabeh ba palat ia ki kam sngewbha, bad khlem da don pud, ka long kaba pyniap. Ki kam pynsngewbha lyngba ki skrin, sinlma, telebision, etc bad kaba pynlut por palat, ha ka mariang, donkam ban pynpyrkhing. Ki khun samla bad ki khynnah, ki donkam ka jingialam babiang bha, haba pyndonkam shipor arpor, la ka por laitkti laitkjat, ryngkat bad kaba tei bad saindur ia ka met, mynsiem, jingmut bad jinglong jingim, kaba pynriewspah ruh ia ka iing ka sem. ka imlang sahleng. La shem ba kaba pyndonkam bha ia ka por trei, ne por shuti, ne por laitkti, ka la pynmih shibun ka kam bakhraw ha ka trei ka ktah, ka art, ka saians bad bunbah kiwei pat ki lyngkha treikam u briew. Ka por pynpyngngad kam dei ban long ka jingwit lane ka Jingpynmlien bapynbakla ia kiwel. Hynrei ia kine ki jingmana naduh '79, imat ym pat shym la pynmyntol ban pyntbit ia ki khunhep jong ngi, kiba tei khambha bad pynmih ki kam badonbor.

e) Ki kam treikti bad ka jingpyntbit - I Kong Silverine Swer i ban, ia ka jingdonkam, ban iai pyntbit ia kine ki kam, khnang ban pynjur ia ka jingpynmih tiar. Ka jingkhim ha ka lohkam lohjam, bad ka jingshang makia jong ki khun, ka thaw jingeh shibun ia ka imlang sahleng.

Ha ka jinglakren iamirjingmut, la shem ba - (a) don ka jingeh bakhraw, babun ki kmie ki kpa, kim sngewthuh shaphang ka jinglaid ka por, bad bun kim ai ruh ka jingialam ha ka jingtip, jingshemphang, ka pule dangle bad ka trei ka ktah, kat kum ki sap ki phong. (b) Ngi iohi shai ba ki Jinghikai ha ling bad ha Skul, ki donkam eh bad ki ialaid ryngkat ryngkat, (k) la ka por laitkti laitkjat, ngi pyndonkam ryntih bad thikna bha, bad ki skul ki ai por pynpyngngad - da ki rukom jingrwai, jingkren bad jing-

spel, ki jingdraw, airong airup, ki jingshlmbynta ha ki kam iatrei lang, ka jingpyntbit ia ki kti - ki jingpynmih, ki jing-shna hi, bad ki dur ki dar. Kumjuh ha ling ha sem, ka jing-lalam babha eh ka donkam ha kane ka phang, kaba ktah ia ka jingsan bad jinglong hadlen habud, ia ki khun jong ngi. (d) Ka jingpyntbit ha ka Trei ka Ktah, kumba ong i Kong Sil, ka larap ia ka jingpynmih bad pyndonkam ia ki briew ha ki phang bapher (e) Ki khynnah ki donkam ia ki kot ki sla babiang kiba pynbyrngia hynrei ki tei bad kynshait jingim pat ia ki. (g) Ki jingleitkai leitngoh ia ki jaka badonkam, bad ka jingbatai pynshai artad, halor ki jingila, jinglong, jinglohi, ki long ruh, ka bor larap bakhraw, ia ka jingtip bad jingshemphang.

Ka paw shal kdar ba, lada mangi bad ki khun jong ngi, ngi dei ki snar bad ki satar, kumba long ki jaidbynriew kiba kiew bad lai kiew, ka jingshahjop bad jingjemdaw, kam dei ban ioh rung bad shongkhet hapoh ki rympei ling rympei Sem, ki Shnong ki Thaw bad lmlang Sahlang jong ngi. Ka jingtlot ha ka Jaidbynriew bad ka Longling Longsem, nyngkong eh, ka mih na bun ki daw - kum ka jingsngewbuhkhoh alu-re, ka jingpeit matdong, ka jingbymiapynshlur Para Kur Para Jaid sa ka iapait lapra bad ka jingbymi lah latylli kawei, kumta ka ling ka Sem baphuh baphieng, kam lah khie bad ieng, namar ka ding jong ka jingialeit ba lai-rhem, da ka jingkylluid mynsiem ha baroh ki liang, -kam ioh jaka. Ka Bor Balang jong ka ling namar bym latylli lang, kam lah treikam bad pynmih soh ia ki soh bathiang ka jingiatreilang. Ka longbriew manbriew bad ka tip Blei tieng Blei, kumta ki laiaid ryngkat lang. Ngi iohi pat ba ka ling bakhlain, kam shah pynhiar dor, bad ia kano kano ka jaid jingjemdaw, ban ioh bsuh shapoh jong ka.

Kine ki jaid jingkyndad ha ki ling ki Sem, ki don imat ha kylleng ka pyrthei. Dei tang ki jaidbynriew bashemphang eh, kiba pynmlen bad batskhem ia ka iktiar Synshar ling da ka jingiasngewthuh mar kylliang. Kum kane ka Phang latei ha ka jingbatai bad iamir jingrut lang shaphang ka Longling, kaba long ha NEHU, ha kato ka snem, ngim pat kham iohsngew koit shawei shaar, bad wat, hapdeng ki jaid niam shityllup, ba ki ban kumjuh ban tehlakam ia ki rympei ling - da ki iktiar longing longsem, kaba iatrei lang da ka jingsngewthuh markylliang, da ka jingiatreilang bad pynieng ruh ia ka bor balang jong ka ling. Wat ha ki por lajied nongmihkhmat paidbah lane nongsynshar, kum kata ka jingiapeit matdong kam dei ban mih. Kumta ka larap ia ka Jaid bynriew ba ka ieng rasong bad luhroit lynter taid ia ki jingeh jong ngi ne sha

wei, kiba na ka jingiakynad, jingsngewbishni, jingsngew khohnioh bad pynsahkut hajuh.

Ka dei ka pali mynta kum ka Jaid bynriew barit paid ba ki Paidbah kin shimti bad weng noh, la kita ki jaid jingpang kiba shong kynrei, ha ka longilng bad lmlang. la kine ki jingeh, la ban ruh ha ki Lympung iatei, kiba la long ha ka Sngi - rakhe ia Borbah ka Jinglongbriew (social creativity), kaba la long ha une U bnai Jymmang, '92. Katba lah iami, ki nongrim pyntreikam ki kynthup ia kine harum :—

i) Lada lah, dei ban pynduh jaid syndon - ia kita ki jingpang kiba na ka jingkynad bad jingiathut, hapoh ka longilng longsem lane kiba don ruh ha ka lmlang sahlang ; ii) ka jingkyrshan borbah borsan, ha kaba pynriewspah ia ka lmlang Sahlang ha ki nongrim bad ki dur kiba pher, - da ki kynhun nongtrei bad nongkyrshan - ne da ki briew shimet shimet ka long ka bym lah lait khamtam eh, halor ka jinghiran pisa jong ka Sorkar India mynta, kaba long kumba iatyangkhuu mawsiang bad kiwei pat ki jinghiran pisa, kiba don ha kylleng ka ri bad shabar ka Me-ghalaya; iii) ka lmlang Sahlang kaba iatrei ryngkat bad sel ia ki Nongsaindur bad Nongiatrei lang lang, ha bun bun ki lyngkha ka jingshakri, ki long kumjuh ki bym lah lait; iv) Ki kynhun bad ki Seng iatreilang, ki kynhun ngewiem bad iarap, ki roh iarap ia kiba shem lanot bad jynjar sat, kumta ki dei ban ioh ka jingkyrshan kaba khlain, da ka tyngka pisa, ki tiar ki tar bad kiwei kiwei. Kane ka mynsiem iarap paradoh parasnarn ka trei donbor bha hapdeng ki Jaid bynriew kiba kyrshan nyngkong eh la ki paradoh parasnarn. v) kano kano ka Jaidbynriew kaba khlain ka bailseng bad ka kynshew kyndiap, da ka bor balang, ne da ka bor marwei, ha kaba pynroi ia ka spah ka phew, ha kaba tei ia ki karkhana bad ka khaii pateng bad bat halade ia ka Bor pynlaid khali bad pynmih- ia ki mar ki mata, ka dei ka jaitbynriew kaba khlain bad donbor.

**Ka jingpynkhlain ia ka lmlang ka Sahlang—** Ka debate halor ka Phang — LACK OF SOCIAL DISCIPLINE AND CREATIVITY HAS INFRINGED THE PURPOSE OF RECONSTRUCTION WORK IN THE STATE.

La pynlong ia katei ka debate phareng ha ka Dorbar Step ha ka lai tarik laiong, 1991 ha Shillong, halor ka phang :— Ka Jingbymiaid Beit lane Jingdkoh ha ka lmlang Sahlang, ka long ka Jingkhanglad ia ki KAM IATEI HA KANE KA STATE. (la ki skul kiba shlm bynta, ngi la buh ruh ia ki, ha ka phareng, ba la bynrap lang hangne. Shaphang

kine ki jingeh, baroh ki nongsaid Nia na ka llang lashah bad iapyrshah, ki la pol, lajan ha kajuh ka Thong; kumba paw na ki mat ki pung, ba la khyllie — ki pynpaw ia kijuh ki jingeh, kiba wat la ki la pyrshang ban buh ka jingthew jingwoh babiand, hynrei kim lah kiar satla — ki nongiasaid kim lah khlem latai la ki jingwit kiba la pynsahkut ia ka lmlang Sahlang hajuh, khlem da khein lang ia kiwei ki brieve, shimet shimet, kiba la lah kynloh, kham sha jrong ha ka loh ka kot, ne ka kyrdan, ne ka burom (ne lah ban long ka jingtbil ha ka jingpyntrei kam).

Iwel na ki nongiatai, haba kdew ia ka jingduna ha ka lmlang Sahlang, i kren halor kine ki mat harum —

“a) Ka jingbymdon lane ka jingduna ki Nongialam ha ka lmlang Sahlang, kam wanrah ruh ia ka synniang jong ka Bhalang bad khanglad ia ki jingtrei ban tei thymmai; b) ka jingduna ka jinglatrei lang ban kyntiew ia ka lmlang Sahlang, ka pynthut ia ka jingroi jong ka Jylla; k) ka jingduna jong ka jingladei bad ka jingiabyndrap kti lang ha ka lmlang Sahlang, ka khanglad ia ka trei ka ktah, ha ki rukom babun; d) ka jingduk bad jinghlran (poverty), ka ktah ia ka koit ka khiah jong ka jing bad ka lmlang kumjuh, bad pynhiar bor la ka sap bor trei; ka jingmih ba la hiran lane duna pat, ka ktah kylla ia ka roi ka pa jong ka Jylla; ka jingiaid suki jong ka loh ka kot, ka lalam sha ki jingkyrduh kam bad kam lah treikam ban pynnoh synniang sha ka jingtei thymmai; g) ka jingklew khah khah ki dor ki mur, ka wanrah ki jingbymngewthikna; kiba duk basuk kim lah kot ban thied bad, kiba loh tulop rit, ki shem jingeh ban pyniad la la ki ling jong ki. Kumta, kane ka khanglad ia ki Kam latei Thymmai; ng) ka jingduna ka jingsngew bahkhieh ha ki dkhot ka lmlang sahlang, kam wahrah ia ka rukom iaidbeit.”

Ka jingdonkam jong kane ka Phang, ha ka Jingiaid ryntih ka lmlang Sahlang, ka la dei ban rem ne khylliem hynrei U Bah Donbok Nongkhilaw, u la pyllait ia ka, na kane ka apot, da kaba wanrah kine ki Nia harum —

“Sa shisien pat, Rangbah Shongknor bad ki Dkhot jong ka ling, ngi lah iohngew ia ki Nia, na baroh Ar Mamla. Ban shu pynkut noh, nga pynskhem pat la ka Nia ba ngim lah len, bad donkam eh, ka Jingiaid beit bad ka jingtei, ha ka lmlang Sahlang, ban wanrah ka jingtrei thymmai, ha ka Jylla. Kumta donkam ka dawai kaba pynkhiah krat biang ia ka—

i) Ban wanrah ia ka Khieh bad Mynsiem Nongialam ha ka lmlang Sahlang;

ii) Ban weng noh ia ka jingeh ba teh lakam ha ka ioh ka kot;

lii) Ban pynlong ki Prokram bad Thup treikam kiba tei bad ai bor ia ki samla;

iv) Ban don ka jingkitkhlieh ha ka Imlang Sahlang;

v) Ban ai mynsiem ha ki samla shaphang ka Jingtrei sngewlem bad ki kampynnoh Synniang ia ki duk ki suk da shisha;

vi) ban pelt bniah bad khang ia ka jingkiewdor palat.

Ban pynkut, ki Nongialam bashisha, ki dei ban wan shakhmat bad ki jingpyntreikam na ka bynta ka bha ka miat ha ka Imlang Sahlang, bad ban ym khanglad ia ki jingtrei thymmai ha ka Jylla - Tang katta khublei".



# **Ka Bynta Baar**

## **KA JINGNANG JINGSTAD MYNTA BAD LASHAI**

### **Ka Lypmung Saindur Ha Mawngap (ha u Nailar 13-14 tarik '91)**

La pynlong ia katei ka Lypmung Saindur da ka Centre for Creative Arts, NEHU, bad kine ki skul, - St. Paul' H.S., Seng Khasi H.S., Multi-purpose H.S., Mawphlang Presbyterian H. S., San Rafael H. S. bad Pomlum H. S., ki la shim bynta. Baroh ki prokram bangi pyntreikam, ki buh ia ka thong ban pynkiew ia ka Pule Dangle - bad pyntbit ia ki Kti ha ki jingtreikam. La ban ia ka jingdonkam jong ki course thymmai, kum ka jingpyntbit ha ki kam trei kti (work experience), ka jingpnah ha ki kam batal bad jing-pynproh ia ka khlieh, kaba saindur bad pynwandur ia ki art bad kraph bapher (creative expression).

Nga la shem ba ka jingtbit ha ki Kam treikti, ka la tbeh bad phalang, ha Lum Jingshai ha Marbisu, kawel na ki skul pyntbit nonghikai, kaba treikam. Ki nongtrei bad nong-nongpule hangne, nalar ki kam hikai, ki pynleit jingbuh por bad bor, bad pynmih bun rukom ki mula, ki shang ki jingbuh jingsat, ba la thain na ki siej bad thri, ki jain bad jingriam jingbeit klba la thain iarong bha bad pynpur syntiew; ki jingohdur da ka drawing bad ka jingairong; bad bunbun ki tiar shna hi. Khambun na ki, la pynmih na kaba pyndonkam la ki marjot marpei (create from waste method) bad na ki; la pynmih shibun ki mar pynitynnad iing. La katta ruh, don ka jingeh ha kaba shang bawad bad khar la ki, na ka bynta ki kam ohdur bad shna ia ki mar treikti.

Ka bor pynwan dur, kaba ki ong ka Creativity, ka treikam na ka seng pyrkhath, kaba khmih bishar bad pynwan ia ka, ha ka dur ka dar, kaba da don ka jingthew jingwoh kaba paka (symmetry); Ki mar ki mata, ka jingpynphieng da ka airong ka airup, kaba la tahrben ne stang, katkum ka jingibit kita ki jingtrei ki kren lade bad pynshai ia ki nongjngoh shaphang ka jinglong wandur tylli jong ki. Nangne la kha ia ki art bad kraph. Hynrei, kat kum ka jingshem, ka bor bakren bad pynpaw, kam treikam tang hapoh ki lyngkha ka art, ka treikam ha ki phang treikam baroh. Ka mut eh, ka jingjlih ka jingtrei ni, bad pynwan dur itynnad ia la ki jong ki kam, ha ki lyngkha trei baroh, ha ki jingtei iing, shna surok, ki mot ki pala, ha ki iing pynkhiah nongpang (aspata) kumjuh hapoh ki thup pyntreikam da ki bor ki sor, ki da-



wai dashin, ki jingkhleh jingmir, ha ki karkhana bunbahi-  
bad kane ka sap bad buit treikam - ka don kylleng ki jaka  
trei jaka ktah. Ka don ka jingiasoh hapdeng ka kam kren  
lade, ym dei tang hapoh ka art hynrei ha ka saians de.

Napdeng ki nongkren, U Desmond L. Kharmawphlang,  
u la ruidphang ia ka jingtrei jong ka Centre bad i Dr (Miss)  
H. K. Synrem, i la ban, ba ki nongpule, da ki hajar ngut  
ha ki thain Neng Sor Shillong kynthup ia ki Pomlum. Ki  
Shnong Mawphlang Mawngap de, ba ha ki jingtrei minot  
jong ki, ha ka llang jingstad, kin bynrap lang ia ka, bad  
jingtipbriew bad jingpynjlih, ia kino kino ki kam, ba ki  
long kiba itynnad, kiba dondur bad krenbriew. Dei ban  
shim lut ki kabu baroh ban lai pyntbit ha ka art bad  
saians kumjuh, khamtam katba dang blang ka bor met ne  
ka khiah ka nang.

Ha ki kam thoh, ia buh ia kine ki phang harum—

i) Ka Meghalaya ka don shibun ka Spah ha ka  
Rep, ka Jingri, ki Marpoh khyndew, bad ki kor ki bor  
(power resource)- ii) Ka Meghalaya ka don kyrhai ka Spah  
bad ka Bor na ka bynta ka jingpynsan ia ki Karkhana; la  
pynlong ka jingkren kyllum khlem khreh (extempore), da  
ka phareng kumba ai jingiarap khyndiat ba ka dei ka ktien  
thoh ha ki skullor bad skulbah, ia ki debate artylli, la  
ai jingkynthoh ha ki phang ba Kyrpang, ha ki sla kham  
hadien.

Kiba la Jop ha ka thoh essay phareng, ki long ka  
Ibasara Lang, St. Paul's H.S. bad ka Idiona June Kurbah,  
Seng Khasi H.S. Ha ka jingkren kyllum ha ka phareng  
U Nongteitlang Kharshing, Multi-purpose H.S. bad ka  
Rachael Nongdhar, St Paul's H.S. ki loh buskit nyngkong  
bad baar bad ka Idiona Kurbah (Seng Khasi), ka loh  
buskit balai. Ha ki kam tynnian ktien (substance), ka  
Golden Mary Khriem, Seng Khasi H.S. bad U Bantei Lang  
Khain, St. Paul's H.S. ki long banyngkong bad baar. Ha-  
pdeng ki jingrwai bad jingtem, ka jingpyni baiphuh  
iphieng tam, ka dei ka Shad Wait, ba la pynmih da ka  
Skul Seng Khasi.

## KHYNDIAT SHAPHANG KA SAP BAD KA BOR PYNPAW LADE

(H. B Ngap Kynta Bad D. L Kharmawphlang)

Ka jingpyni ia ka buit thaw ka long ka jingsei ia ka  
bor jingmut jong u briew shaphang ki mar ki mata shna hi.  
Ka buit bad ka borthawtiar ka long kaba donkam ia mynte

hi. Kane ka iadei nyingkong eh bad ka bor thaw bad pynlong ki jingtrei kti bunjait. Kawei pat ka jingdonkam ka dei namar ka jingpynirong la ki sap ki phong, ha ka jingtem jingput, ka rwai, ka shad bad ki sawangka. Kane ka bor pynpaw lade, ka don lajan ha baroh ki brlew. Ngi ju lohngew babun na kita ki sap ki mih pyrthei suki, ynda ngi la iakynduh ia ki jingshem bapher ha ka jing-im. Ngi lah ban lohngew ba dei hadien ba ngi la takhuh shisha bad ka shitom shipa, ngi sa nang ithuh la ki, lada lah, ban jop ruh kumjuh. Kiwei pat ki ong, ba kam dei eh ka shitom lanot kaba plie lynti hynrei ka dei hi ka sap bad ka jingshemphang tynrai ba u briew hi u loh kynti; nangta u pynkhray ia shibun ki jingtrei jingpynwan dur bad pyn-khlaiñ la ka bor pynpaw lade.

Ym lah len ba ki jinglashem ha ki kam ba pher ha ka buitthaw, pynmihmar ohdur ne ka shad bad ka jingleh kam sawangka ei ei bad ruh, ka lehkai hapoh iing ne ha bar, ba baroh kine ki synniang lem sha ka jingtei la ki sap thaw bad ki jingleh kmen uno uno u briew.

Ka jingsei la ki sap ne buit thaw ka long kaba donkam bha ha ka phang pule ba mynta. bad da kane ka jingthmu la buh ia kine harum :—

i) Ban pynshlur ia ki shah hikai ha ki kam bad sapthaw ;  
 ii) ban kyntiew la ka Sainshemphang ba kan pynkhie bad sei khambun na kine ki sap trei kam ; iii) ban ailad ia ka jingpynsan ia kine ki sap da ki kam bad ki jingleh kiba paw ; bad pynmih ia ki jingtrei ba khamjanai wandur ha ki.

La shem ba ka jingpnah ktien ka long ka bor pynpaw lade bad ki shat ia ka jingangnud bad jingshemphang u nongkren hi. Ha ka jingiatat nia ne jingkren ne jinglashim bynta ha ki drama, kane ka sap ka mih bha. Ki khynnah pule ki donkam pyntbit ha kane ka kam iatai, pyninla la ka sain pyrkhath, bad ia khlei ia ryngkat ki mat iatai ba biang. Ka jingpnah ktien lada la mang bha, ka iarap ban pyntbit kumjuh. Ha ki kam thoh, namar ki la nang bha ka ktien la kren.

Kane ka rukom pynpaw lade ka ai ka kynja jingsngewshon ba kyrpang, ha kano ma ka rukom, ka don ka jaka ba khamthikna ha ki kam ia rwai iatem. Ha ka thaw jingrwai, don ka jingpynbeit kyrpang la ka iahapsur (rhythm), lada ha ka rwai marwei (solo) ne rwai lalam ne rwaikynhun (Choral and unison). Ha ka jingrwai don bun rukom ki jinglong ha ka khriang (measure) bad ka khup (accent) kum ka sangeh ilan, sangeh lyngkot,

kaba laid lang bad ka jingkbun lut lane jingkbun shlteng ia ka shyntur, don ka jingang ia ka shyntur kaba heh ne kaba rit kat kum ba la mang. la kane la ia khuin ryngkat da ki kynhun nongrwai, ha ka jingpynsawa ne jingpynjah sur ha ka sangeh shiphang ne sangeh jan (voice trainling). Hynrei ngi shem ba wat ha ki jingrwai lang ba pynshongshit, bunbah ki nongrwai, ki rwai rit sur eh bad niar ba ki rwai pynkhlaia bor lada ka jingrwai ka donkam ia ka bor bad khamtam eh, lada la mang, ba ka ai ka jingsngewshon kyrpang ei ei ban pynioh artad la ka thong jingrwai. Ka jingrwai bad jingtem ruh, ki ia laid ryngkat. Kane ka jingpynbelt ka shong eh ha ki rukom pynbiang la ki surrwai surtem ba ki ia long markatjuh kaba mut yn ym tam, kawei ia kawei hynrei don ka jingiamir lang (blending). Don shibun ki rukom hikai ia ki jingrwai kat kum ka laid jingrwai.

la u khynnah uba don ka saprwai la dei hikai ia ka rukom pynhap sur da ki kynja lakop rwai, pynmien rwai teng teng ha ki saw khap (kum ka soprano, alto tenor bad bass) kumba shaft don kham mynshuwa ka jinghikai jingrwai da ka Tonic Solfa bad (lada lah) da ka Staff notation lane da ki dak jingrwai jingtem. Kawei pat ka long ka jingmang ia ki nongrim bate (basic) bad kyntu ia ki khynnah pule ba kin shna dalade hi la ki sur bad ktien, kaba da don ka khriang bad ka khup (meter and rhythm) babieng.

la ki jingput jingtem jingrwai, lah ban bhah ha ki bun bynta. Don ki laid kiba iadei bad ki sur mynta, don ki skit ki sker bunjaid, kiba mih na ki jingput jingtem jingrwai trai Ri. Hynrei kino kino ki sur, kiba ialam sha ki sur trai Ri, ki long kum ka jingioh kynti jong ka Jaldbynriew. Kumta, ngi iohsngew teng teng ia ki anthem ha lingmane, kiba kup ia ki dur lane sur trai Ri, ia kaba kdat noh, na ka rukom rwai sepngi. Ki sur shohksing, ki surput jong ka tangmuri, ka donglod, ka sharatl, ka besli, ka mieng, ki ksing kynphong, ki long kiba bun katta katta, ha ka jingring slor, ka khap kylla sur, ka kylla tied bad shna sur pnat bad kyang, ha ki ksing, jingput ba bunjaid bad ki jingshohsur. Kine ki mih na ki jinglashem babun jong ka Jaid bynriew, la lumthup ia ki bad la mang, ha la ki jong ki jong ki kynhun. Ki pynpaw ia ka spahbah jong ka Mynnor bad ka Mynta bad ki leit slaw ha ki jinglehkam ka Imlang Sahlang bad ka kam niam - naduh ling haduh Shnong bad ka Hima. Ki pynphuh ia ka shadnguh, shadwait bad mastieh, ka shad pyllun, ka shad lukhimai, ka shad laho, ka Risa Bakhrav bad Lumpaid ha ka Hima. Nangta, la ki rukom blaiat ia ka marynthing, duitara bad

jingoh sur ha ka sarong ia ki skit ki sker. Nangta ka jingthap ia ka kynshaw bad ki jingkyinjrait bad jingkyruh ha ka nakra, ka ksing kynthei, ka nalla, ki ksing kynud bad kiwei kiwei, ha ka shadniam bad shadpyngngad. Nangta pat ki sur traiRi mynta, don kiba iaid lang bad ki jingtem mynta lane jingtem sepgi - don pat kiba lah pynbud lang bad ki tiar tem, tiar put traiRi. Kumta, la lum thup ia ki ksing mareh, ksing lynti, ksing shadwait, ksing nongwei, ksing shongkoop, ki surmaw, bad kiwei pat. Ym lah len ba ka jingtlp lane jingpyntbit ha kine, ka donkam shibun. Kumta ka jingshad Khasi ka long kaba la pynkilan bha, bad pynpaw dor ia ka jingbit bad jingpnah, u nongshad lane ka nongshad. Donkam ki jinglehskit kiba thikna ha ka rwai ka shad bad ka tem, ha ka rukom baryntih, balehbniah bad shongkun, na ka bynta ka jingbit jong ka art discipline, kumba ha ka sport discipline, ka long hi ka kam iatei ban ithuh ithaw bad burom kyliang.

Ka shad ka pynpaw ia ka jingsngew, jingagnud lane jinglong jong u briew. Ka long ka jingpynkhih ia ka met da ka nongrim, badon jingmut shibun. Ym tang ba ka sei ia ka sapthaw u briew hynrei, ka iathuh ia ka jingshem jong u ha ka trei ka ktah, ha lyngkha ha bri, ha ka pyrshang ban sngewthuh ia ka mariang, ki mrad ki mreng bad ruh, ha ka nguh ka dem. Ha kane ka Ri jong ngi, don bunbah kum kine ki jingshad kiba pyni shisha ia ka sap thaw, kaba don ha ki briaw. Don bunbah ki rukom shohksing, rukom bsiat duitara bad marynthng, rukom put sharati bad tangmuri bad ter ter. Ki iarap bad pyni ia ka sapthaw kaba don ha ka Jaidbynriew.

Ki khynnah kiba don sap ha ka jingshad ki hap pynbiang ha ka jinghikai bapaka. Nyngkong eh, dei ban pynsngewthuh ia u khynnah, shaphang ka jingpyniahap ia ka met ka phad bad ka jingtem (concentration), ha kaba u leh da kaba thew bawoh bha, khnang ban biang ka jingitynnad bad jingryntih. Ka jingpynlong rynsan ia ka shad (cultural show), ka ailad ban bishar bniah ia ki rukom, kiba u lah ban pynithuh bad pyntbit hadien. Kine ki buit thaw bad sap, ki kit jingmut ia, ki jinglehkam kaba pynpawlade ha ka shad bad ki kam tympang rong.

Kiwei kiwei ki mat treikam da ki kti kum ka jingoh shrong. jingthaw dur bad jingshna, ki pynpaw ia ka jingsngew ne. jingagnud u briew bad bunslen ki iakem ia ka jinglong jong ka Jaidbynriew. Ki tiar kaba lah ban pyndonkam ki long ki dieng, ki slej, u khyndew, ki maw, ki ktieh, ki shyiap bad kiwei kiwei de.

Kumba la kdew ha shwa, ki sapthawtiar thawtar, ban pynlong bad pynwan dur ha ka rukom baitynnad, ia ki dieng,

ki siej, u khyndew bad kumta ter ter, ki long kiba donkam eh ia u khynnah ban pynpaw ia ka sap. Ka jingtrei mistri maw bad dieng ruh, ka long kaba kongsan shibun, ka larap ia ka ioh ka kot, da kaba hikai ia ki khynnah shaphang ka jingkor ka treikti bad ban pyniaid lew ia ki jingshna. Hateng hateng ka don ka rukom kilan (exercise and test) ban khmih ia ki jingtrei da ki nonghikai, kiba tip bad tbit, shaphang kine ki jaid kam ban nang pynbha ia ki jingtrei bad ka matti trei.

Kiwei pat ki jingtrei kum ka thainjain bad jingsuh, jingpyinwan dur ia ki jaid jingriam, ki jingthain shylliah, shang, ruh, mula, ki don kylleng. Ia ki saphikai bad pyn-tbit, ha kine, lah ban ioh, Shait don kham mynshwa, ki skul kiba ai jingtbait ha ka rep, ka jingri ia ki jingri jing-dub, ka jingthung ia ki dieng, ka jingpyinkhuid ia ki iing-skul bad wat ha Garo, ia hikai ban thir ia u ksai na u kynphad. Dang don bunbah ki jingtrei bynrap, kiba lah ban pynlongkam bad pynmih, da ki skul.

Ka don ka bynta treikam, da kaba pynwan dur ia ki kot. Ka kot ka long kaba suk ban ioh bad iarap klof ban shnajingshna. Bunjaid ki jaidur lah ban ioh da kaba khyllap, ot ne tar ia ka, khamtam lei lei ban pynwan dur ia ki syntiew ki skud, ki soh, kiwei de ki tiar kiba ngi iohi man ka snqi.

Ka jingpyntrei kam ka iarap shibun ia ki khynnah pule kiba dang don ha ka por dangkhie dangsan (formative stage), bad kine ki jingpyntbit - ki synniang shibun eh sha ka jingthmu jong ka thoh ka pule, ka jingnang jingstad bad kumjuh ruh ka Lawei jong ka Ri.

Ka long kaba kongsan ruh ban kynmaw ba ka ba pyn-treikam ia ki sap thaw, u khynnah u pynladei eh (relate) bad ka mariang kaba don ha sawdong jong u. Namar ka 'art' ka long kaba khlain bad ka jingpyni ia u khynnah, ia ka mariang lyngba ka art, ka long kumjuh kaba khlain. Ka kren da ka ktien kaba shai, bad wanrah ia ka jing-shemphang bapaka.

Nalor ka art jong ka mariang, donkam ban wanrah ruh ia ka longbriew manbriew, ka trei ka ktah jong ka Jaidbynriew namar, bun ki art ki mihkhmat na ka bynta ki Jaidbynriew, ha ka pyrthoi.

## KA JINGNANG JINGSTAD-MYNTA BAD LASHAI

(The Frontiers of Knowledge)

**Don Ka Lympung Saindur ia Ki Persara Jingstad** — A report on Creative Art training ba la shon da ka North Eastern Hill University, ka la mih ha u kyllalyngkot 1982, ka kynthup kumba 140 sla ryngkat bad ka Map Jong ka Ri Laiphew Syiem shwa ka 1830 kaba pyni ia kine ki Hima harum :—

Raha, Chaparmukh, Gobha, Umpanai Dist. Mikir Hills hapoh ka hima Jaintia; Sonapur, Beltola hapoh hima Shillong. Pantan Raneegoan, Nongtamur hapoh hima Nongwah; Matrapur hapoh hima Myrlaw; Chaygaun bad Pantan hapoh hima Rambrai; Boko hapoh hima Jyrngam; Bordwar hapoh hima Nongkhlaw; Panbari hapoh hima Nongstoin; Nolikhata hapoh hima Mawiang; Balat - Sunamganj hapoh hima Maharam; Fatehpur - Bholaganj hapoh hima Sohra; Jaintiapur - 24 Jaintia Parganas hapoh hima Jaintia. Kiwei ki hima-Sohbar, Mawlong, Shella, Nongtra, Mawdon, Warding Malai-sohmat, Bhowal ki iar hima shaduh them Surma.

U Syiem Nongstoin u ju lakajia pud bad u syiem Suchang Durgapur ha Mymensing.

La ai jingkynthoh ia ki jingpyntrei kam, lyngba ki Lympung saindur, kiba la sdang nyngkong eh ha Markasa kaba la long 11 - 23 Naitung 1977, bad ki Lympung ki la bud ter ter, kiba la pynlong ha Nongstoin 27-30 Naitung '77, Balat ha ka 17 - 18 Kyllalyngkot '78, Bynther ha ka '78, Nongkrem 17 - 19 Jymmang '78, Sohra 1 - 3 Nailar '79, Jowai 19 - 20 Naitung '79, Pynusla 21 - 23 Nailar '79 bad Mawkyrwat 26 - 27 Nailar '79.

U Acting Vice-Chancellor u ai jingkynthoh kumne —  
 "This book contains a report on the Creative Art Workshops as part of extension education project conducted by the Centre for Creative Arts since its inception in 1977, the programme being so devised that the participants will benefit through different lectures, demonstrations debating and extempore competitions and composition tests besides extending the horizons of knowledge upon the educational inadequacy, educational needs and assets. This is the vital role of Creative Arts in education.

This Publication is, therefore, very much welcome for educational improvement and, I am sure the teachers who use this book, will find it an immense pleasure in their work for more standards and accomplishments and it should offer ample opportunity to the students alike to improve in their studies".

Extract from Ka 'Lympung Saindur, 1982 PP. 32-33 with regard to the English debate held at Pariong on the 19th October, 1979, on the motion "Knowledge of creative arts makes school and college studies fruitful". The following debaters participated.

### FOR THE MOTION

Naithliar Wahlang - United Christian  
Pariong High School

Kynsaiborlin Syiem	—	—do
Eliswell Marngar	—	—do—
Thwonstar Lyndoh	—	—do—

Pantoline Marwein, Teacher, Nongdom L.P. School,

### Opposition—Batch

Bekbesantis Mawlieh — United Christian High School  
Pariong.

Yeslider Lyngdoh	—	—do—
Knedng Marwein	—	—do—
Mickstarly Lyngdoh	—	—do—

Sriksell Marthong Teacher Khartein L P School

Leader of the Motion — Naithliar Wahlang

Leader of the opposition — Bekbesantis Mawlieh.

N. B. However in the recording, the views of only four debaters are given as would be relevant.

**ARTS AND SCIENCES :** The mover of the motion said that knowledge is the most important thing, it has its own stages of growth starting from L. P. School. Creative Art is one branch of human knowledge which leads to better development. It was through Creative Art that, our forefathers knew, how to use the first metals. Creative Art was one of the foundations of civilisation. Creative art brought about the knowledge of sculpture, writing and other arts. He requested his party to support strongly on the motion.

The second supporter said that the knowledge of creative art helps to bring about an important philosophy of human life. Since it seeks to inspire every human being to cultivate both the theoretical and practical aspects of human action. It is on its own model that all the other arts were born and shaped as fine art, folk art and other, It is on its model also that all other kinds of human wisdom came into existence.

The third debater said that schools are not the only factors but social and political change also helps us to understand about behaviour models and other things. Creative art is not there in the school course but instead studies

In Science are more Interesting and fruitful: as the student feels that creative art has no positive role.

The fourth speaker was of the opinion that all the conventions as foundations and other developments spring from the knowledge of Science.

The last debater said that we live in the age of Science and not the age of Arts, even in agriculture, people take the help of science to increase production. Many of the great miracles are brought about by science not arts. By its help men such as Neil Armstrong and his party were up in the moon to collect the specimens of soil and other things.

The third debater, counter acting the views of the motion, feels strongly that in this age, knowledge of science is more appropriate. Science helps to build a more realistic bent of mind and more positive outlook. Hence it is more practical. This is why Creative Art is not involved in the school syllabus. Art on the contrary is more at theoretical knowledge of behaviour norms. Social change, history can be obtained not only in schools, but also in the home and society. We deal more with the theoretical subjects but science leads to more advancement in industrialisation and then more viable economy. The study in science is more interesting and constructive. Science has brought about the modern civilisation and all the present development trends are also reckoned in term of science.

Editorial- he views of the many students seem to centre on the usual trend that art and science are interdependent.

It may be worth interesting to note that the English debates on the same motion were held at Jowai, Mawkyrwat and Pynursla. The best English debate which reached such standard, was the debate held at Jowai in which St. Mary Mazerello, Marlan Hill, Boys Government High School and Girls' Govt. High School participated.

Mr. Baklurantls Mawlieh - student - United Christian High School Pariong at the Work shop was asked to differentiate the debate from the extempore. He narated it as follows.

He gave the difference between debate and extempore speech 'In a debate two parties are required to contest on the motion of the given subject, one side to support the motion and the other to oppose it. It needs much preparation and courage ; It needs also to choose the correct points and touch the subject properly. The Extempore speech is the method to deliver or speak the subjects given at the moment and to



answer question. It needs not much preparation for we do not know a subject to be given. It needs only courage and intelligence of the mind to catch the subject quickly."

A Comment in English by Miss Gracefully Nongsiej United Christian High School Pariong reads —

"We have had been camping from 17 to 19 October 1979 where we have tried to understand properly about the meaning and usefulness of creative art. Such camping if frequently arranged will do more good. Generally the workshop is very interesting since we have now the courage to take part in several Programmes including the art of public speaking. We thank the North - Eastern Hill University through the Reader in Charge, Centre for Creative arts".

At the conclusion of Lympung Sainkur held at Pariong the follow-up to boost Creative studies was proposed in which Mr Phistos Roy, Assistant Teacher, Pariong Govt. M.E. School, said something. He wished to express his thanks to the Central Government for chosing the right man for the right post who is wise enough to help us the backward people of this area." In future or any time, when such workshop is to be held, the programme will be arranged or framed as follows:- 1. The Programme should be checked up for both Arts and Science as these are to go side by side. Science makes the Art perfect. 2. Special Programmes should be framed on special subjects and a demonstration class is to be arranged and demonstrated by those teachers who are experts or specialised on a particular subject in order to create interest for the students and the audience as well. 3. In case of Debate, he proposed that the leaders of the English motion by any means should be from amongst the teachers. Hope this system will help to encourage the students and will be able to elicit the subject-matter properly. 4. Other Items' such as quiz, symposium, recitation should be included in the Programme. This will enable those students who are ignorant in one item to take part in another item. 5. Modern Method of Teaching Aids if possible, should be fully demonstrated in the camping classes especially for Science subjects, as this subject is a very dry one to our students in Meghalaya. 6. Seminar should be arranged if possible for each and every subject to be discussed in group and will bring their findings in the House for general discussion and regularisation. He hopes through this, the student and the public as well will fully understand the significance of Art and Science as well. Quoted from Lympung Saindur pp. 51-52

## KA KAM HA KI SKUL

Mynshemsnem la pynlong ka jingrakhe pyndonburom la ki riwstad, kiba tei khambha la ka Jinghikai bad jingpule hi ka skul bad skul bah. Ngi la pynkynmaw ia ki riw radbah, kum i Babu Jeebon Roy iba la ka jong ka bor bad jingtrei, u la plie bad pyniaid ia ka High School banyngkong eh, ka Shillong Zillah High School kumba 10 lane 12 snem, shuwa ba ka sor-kar Jylla kan plie ia ka Govt. High School, bad ka Mission banyngkong, la ka Skul Kynthei kaba la jer mynta ka K.J.P. Girls' High School, U Babu Jeebon u la plie ia kiwei ki skul ia ka jingtrei jong u, la ithuh da ka University, ka Sorkar, ki Phajri niam na ki Balang bad ki paidbah. U la pynim ia ki kam skul bad ia ki skul bakham shaneng ha ka kyrdan jingstad ha ki phang bunjait. Ka Zillah H.S ka la pynmih ia ki samla entrance, bad kiba la pass ia ka Entrance Examination jong ka Calcutta University, bad ka la kylla long u Mawseng la ka Skul Govt, kaba la pynmih ruh mynwei shibun ki radbah, haduh ba ki Phareng ki kynriah noh nangne.

La kynthup ia ka kyrteng u Mondon Bareh, uba seng ia ka rukom synshar skul, ha ka kyrdan babiang. Ki skul ki la kylla long ki atiar bapynphriang jingshal ym tang ha ki lympun pule bad thoh hynrei, shaduh ki shnong bad ki briew kiba sha kyndong tam. Na ka bynta ka jingtlot ki Khynnah Khasi, la dei ban pynkhlain bad pynskhem ia ka Jinghikai lyngba ki Lympung jong ki nonghikai bad kiwei ki rukom pyntbit la ka rukom hikai ha ka english, mathematics bad geography ha ki kyrdan babiang bad ba ka mih ka jinghikai bad ki rukom kilan bad pyn-tbit da ka rukom ba bniah bad bani.

Uwei pat u khlur, u long u Professor R.R Thomas, M.A, B.L, P. R. S. U la long u Professor Khasi ba nyngkong eh uba da bat shisha ia ka kyrdan Professor. U Assistant D. P. I, ba nyngkong, U Inspector Kolej banyngkong, U nongsaindur ia ka thup jingpule ha ka Civil Service Examination banyngkong bad u nongthoh ia ki artylli ki kot bakhrav, kiba kyrteng Students' Logic - Deductive & Inductive bad ka kot Ka Inductive and General topics, bad ia kitel la pynpule da ka University la bun bun snem.

Uwei pat u khlur u long u B.M. Pugh U Professor Agriculture banyngkong eh, U Principal Khasi banyngkong ia ki artylli ki Kolej rep bad hadien u la long U Principal ia ka UCC bad Synod Kolej (wat lada ki dang dei ki Kolej rit). Ki Kot kiba u la thoh bad jer, Soil Science and Climatology bad ka Kot Crop Production in India, ki la kylla long ki kot pule bakongsan ha ki kolej kylleng ka India. U la thoh ha ki snem hadien sa kawel ka Kot kaba kyrteng The story of a Tribal. La ruidphang la ki jingtrei

ba khraw khamtām ha ka synshar bad lasam bhah ia ka jingstad ba la pyntrei da i kong Mavis, U Jobang D.Marak, U Babu Nissor Singh bad la ai jingkynthoh halor ka jingshakri bakordor kiwei ki rangbah, kum U Rangbah Bor Singh Gympad, Sor Manick, Hobell Rynjah, i Kong Ellen Giri M.A., B.T. bad ka mem Margaret Bar.

La niewkor ia ka jingtrei i kong Silverine Swer, iba la seng ia ki skul pyntbit treikam bad iba la long ruh, i Principal ia kawei ka Institute pyntbit nonghikai. La burom ia ka jingtrei U Dr. Orlando Lyngdoh uba la long U Principal Khasi banyngkong ia ki Medical College bad ia ka jingtrei u Dr.Erasmus Lyngdoh, uba la long uwei na ki Professor ha ki Medical College, kham mynshuwa.

Ka Kot rit ha ka phareng, **The Educationalists of Meghalaya — Past and present** (Khasi Cultural Society 1991), ka ai ka jingbatai babriah wat la ka lyngkot, ia ki phud treikam jong kitei ki riewkhraw. Ngi kubur ba ki long baroh ki riewstad, ha ki kam hikai bad synshar skul. Katei ka Thuprit, ka ai Jingshai ia ka Bhah jong ki, ha ki Lyngkha ka JIngstad, ka pynshai ia ki nongrim jong ka rukom synshar skul (kat kum ki kyrdan) ki rukom kilan bad pyntbit ia ki khynnah pule, ka iabynrap lang ia ki phang bapher, shaphang kaba tei ia ki kor ki bor jong ki kam skul. Ka pyrshang ban khanglad ia ka pynlehnoh ei, bad thep bad tynnian ia ki khlein, ki sboh ki sbur jingstad. Ka ianoh kti de ha ka jingpynrung ia ki bor ka jingshemphang bad ka khlieh, ka pynkhlaia ia ka bor pynpaw bad phalang lade. Ka ai ksai khyndiat ba ngi loh kham bha ia ki kam babud bad nangtei pynskhem ia kine ki nongrim bad pynstet ia ki atlar treikam jong ka Jinghikai babriah bad ka jingtei ia ki pateng babud.

Kitei ki jingjia haneng ki long kum ka khup bapynksah lang, lane pyniatyngkhuu lane **lynngait** ryngkat ia ka Hynnin bad ka Mynta ha ka jingtrei baradbah jong ka jingnang jingstad. Katei ka jingrakhe burom ka lah ruh ban pynpeit pyrman ia Ki Samla pule bad u Paidbah babun balang ia ki kam Mynta, bad nangtei khambha ia ki Bor treikam ka khlieh bad jingiop jong ka **Jingnang JIngstad** lane ka jingrandien jong ka, ha ki Lympung skulpule bad hikai jingstad, babun rukom ha kine ki snem kiba bud.

# Ka Bynta Balai

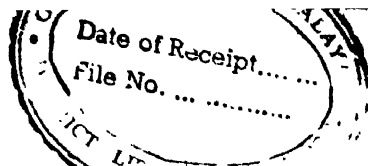
## Ka trei ka ktah bad khaii Pateng (ECONOMIC CREATIVITY)

Kane ka Bynta ka ktah ia u klongsnam ka Ri ha ka Trei ka Ktah, Khaii Pateng, ki kam pynroi spah Kynshew Kyndiap, ka Jingtrei da ki Karkhana, bad baroh ki jaid Jingtrei Kti, ka jinglohluum khaina da ki bor ba deihek bad ter ter. Ia mynta shipor, ngi khmih bishar ia ka jnglong ha Meghalaya, tang ha ki lai tylli ki Nongrim bad Mawseng ba donkam eh bad ki dei — a) ka Rep ka Riang (ka kynthup de ia ka Jingsumar sukker ia ki Khlaw ki Btap bad ka Jingkamai na ki b) Ki Karkhana (Bunrukum), k) ki Jingtrei Kti bad Mar shna hi, nador ka Khaii Pateng bad ka Bor bat lade ia ka Khaii Pateng da ki Briew shimet ne da ka bor Balang. Kiba bun balang bad da ki hajar ngut kiba la wan sha ki Lympung, ki la iai ban la ki jingdonkam haphang eh kaba Pynkhrav ia ka Jylla ki Karkhana, Pynriewspah shuh shuh ia ka Rep ka Riang. Pynneh ia ki khlaw ki Btap nador kaba pynkamai khyndiat khyndiat na ki bad pynkhlai ia ka Bor Khaii Pateng da ka Jingtrei nalade lane na u Paidbah lane da u Shnong u thaw bad pynmih ka Seng ka Dang bad pyn-teng Karkhana bad ki Kad trei kam ban pynroi spah bad pynlai khaii da ki mar kynsai hynrei da kaba buh ka jing-iohnong kaba bit ialade. Kine baroh ki long kiba donkam eh.

Ngi buh harum tang Khyndiat kine ki khmat —

Shaphang ki jingeh ha ka Khaii Pateng ha ka Jylla Khasi Sepngi, ha ki Lympung saidur, kiba la pynlong ha Markasa, Bynther bad shawei pat, naduh ka snem 1979, ki Nonghikai bad Nongpule, ki pynpaw ia shibun ki jingeh bad jinghiran (khamtam naduh kumba 13 snem mynshwa,) namar ki Trai shnong ki shah khniot dor than la ki mar dor jong ki, da ki nongkhail nabar bad u khar kaia khamtam. Ha ka jingiathoh essay shaphang ki rukom trei thymmai kiba wallam ia ka jingroi ha kitel ki thain, uwei u la thoh kumne -

“Ki Nongkhaii ha kine ki Thain Sepngi kim shym la lah long ki Nongkhali Babiang. Ka daw ka long ba ym don ka sengtreilang, u shu laleh marwei marwei ... ki mar khail babun ha kine ki Thain Sepngi, la wan die da ki nongwei ... u Phan haba wan thied ki nong Mairang, hynrei ynda poi ha Shillong, la shu leit die tad ia u...ki wan thied la ki tynrai dieng ha ki Thain Sepngi ... da ki nongwei da kaba khniot la ki Trai...la leit die haka dor ba heh dor bad jingiohnong kaba khrav...don bun ki Nong-sepngi kiba la pyrshang long Nongkhail hynrei kim nang



ha ka khein ha ka diah kumta ki loh ~~10~~ ki bam 15 tyngka. Kumta ki la khang tala noh la ki ~~dukan~~ jong ki .. ka dawa shibun ki **Samla** ba la shong skul ba kin long ki **Nongkhali** ba ki lah peit la ki mar khali jong kiwei ki parari .. Ka dawa ruh ba ngin don ki Sengtreilang hapoh ki thain sepngi ba ngi lah ban bat ia ki mar khali ha ki stock...ngin sa nang ia ka ban khein ban diah ia ki jinglut jingsep... lada ka Sorkar ka plie kam bun shuh ki surok te, ka dong Sepngi kan sa lah ban ia kynjoh bad kiwei ki Ri ... jong ka pyrthei.

Uwei pat u B. Marngar na Markasa High School u loh ia ka jingduna ba: "Ngim don baiseng bad Ngim don ka Jingtatreilang, Ngi shu iakhun hi Shimet Shimet."

Ka D. Lyngdoh Markasa ka sngew ba u Nongkhali Khasi, u am rem than ia ka dor ba u la buh, haduh ba ki para Khasi kim lah shuh ban thied bad kim nang ban shalan shabar ka Ri.

Ka P. Marbanlang, Langtor ka sngew kumne:—"Ki **Samla** jong ngi ki dei ban im sngi...bad ban **ialam shaphrang** ha ka **khali pateng** khnang ba u nongwei un ym loh lad ban leh kabu ia ka...ki Traishnong ki dei ban **ialam**...lada ki nongkyndong ki la kyllon, ka sor, lah tip lypa kan kyllon".

Shaphang ka essay ia ka spah bad ka Trei ka ktah, ki nongthoh ki la lah kdew ia ki jaid khlaw, jaid dieng, bad ki par kum u sillimanite, dewiong, u mawnar, ka ksiar, ka ri jingri, ki rukom rep bad ka jingwallam ia ka Paper bad Saw-mill Industry, bad ia ka jingdonkam mardor ban pynroi'.

## KA JINGEH IA KI KARKHANA PYNTREIKAM

Ha ka Trei ka Ktah bad ka Khali Pateng, kiba Bun Balang ha ki Lympung, ki lakubur bad pyninia ia ka jing-pyntreikam da ki nongrim babiang. Lajan baroh ki kubur ba kane ka Jylla ka long kaba riwespah ha ki jingdon jingem jong ka, ha ka llang ki Sbohkhendew, ki Khlaw ki Btap, ki Bor um, ki jaidieng bad jaidstej, ki marpoh khyndew ba ki jer kyrteng khambun, Kat kum ka Kitap Ruid Phang kaba la jer, "Mavis Dunn the distinguished public leader and Educationalist jong ka Khasi Cultural Society (1989), uwei u Khynnah pule na Pomlum u la ong, ba, "kane ka Jylla haduh mynta ka dang shu hap ban shaniah beit, na kiwei ki State, na ka bynta ki mar ki mata ba la sei na ki karkhana, ki marbam, ki jain bad jingriam, ka dawai, wat la ka don kyrhai ka spah bad ki lad - kum ka State babiang ki karkhana." Wat, la uwei pat u khynnah pule, u ong: "Ngin jin da la lah ban pynlong

la kane ka State kaba khlain ha ki karkhana, tang da ka jingiatrei lang hapdeng ka Sorkar bad ki Paldbah, u ong ia ki jingeh, lah ban pynduna da ka jinghikai pyntbit ha ka trei kam bad pynheh pynsan ia ki lynti syngkien". Hynrei kane kam blang lynda, ia ki jingpyntrei karkhana (lada marwei ne da ka bor balang), kam don satia ka jingtreilang babiang slait, bad ki karkhana kim lah ieng khlem da seng Nongrimbha ia ki Rukomtrei kaba don ka jingkitkhlieh babiang, - kumba dei ban long.

**KA KOT "Ka Imlang sahang bad jingnang jingstad Mynta bad lashai,"** ka pyni ba iwei i khynnah Sohra i thoh ha ka phareng kumne : - " Kitei ki spahbah kiba na ka mariang bad ki rukom pyntbit ban pynmihspah na ki, haduh mynta, ym pat shym la al sorki bha, kat haduh ban da Pyntrei kamjanai bad lehbniyah ia ki. Ka jingpom pathar ia ki dieng ka pyniap ia ka rukom pynroi spah na ki khlaw Haduh mynta, ym pat don jingtohkit bathikna ha ki map ia ki jaka shong kita ki marpoh khyndaw bad ki spah mariang bad la ki jaka ba lah ban sher dara ia ki karkhana kumjuh. Ki briew batbit ha ki jaidjingtrei karkhana babun ruh, kim wan mih shakhmat.

Don ka jingduna bakhraw ha ka liang ki nongtrei kti lane nongpynshad shalyntem lane nongring bad nongpynphriang ia ki kor ki bor. Don ka jingduna ha ka leit ka wan, ka kit ka bah bad ka jingduna ka paw kyndiang ba ngim pat lah khlong bad pyntrei kam bniyah lane kyllum ia ki spah ka mariang,

Ki jingeh ha ka liang ki iew ki hat ia ki mar rep ruh ki jyllei. Ki kyrdan pyntrei kam ia kine baroh ha ka Longiing Longsem. Ka Shnong ka Thaw, Ka Imlang Sahlang ruh ki dang sahdiem kumjuh" Sa uwei pat u khynnah Sohra u ong : "Don tang khyndiat eh ki khlieh pyntreikam bad pynroi ia ka spah mariang. Ngim pat don ki nongpyntbit ha ki lyngkha babun ka Trei ka Ktah. Ngim dang shaniah hi lajan nadong shadong ia ki tiar ki tar, na ki nongtrei kiba na kiwei pat Ki Jylla. Kine ki jingwan kyrthep ki bar-ri pat, ki pyntlot bad khniot ia ngi. Don tang khyndiat ki briew, hapdeng jong ngi kiba da tbit shisha ha ki kam Khali bad seng Karkhana".

#### KA REP KA RIANG—

Ha ka tarik 19 u Jymmang 1992, ka Khasi Cultural Society ka la pynlong ia ka Prokram na ka bynta ki arts Kraph bad ka Trei ka Ktah, ha ka State Auditorium ha ka por 1:30 noh sngi.

La plie ia ka Programme da u Bah J. D. Pohrmen, Deputy Chief Minister, Meghalaya bad u Prof. B. Pakem, Vice Chancellor, North - Eastern Hill University, ki ia don ryngkat kum ki Kongsan.

Ha ka bynta ba nyngkong jong ka prokram, kiba bun ki nongkren ki kren halor "ka arts, Kraph, ka Bor treikam bad ka Batei (creativity)" Ka bynta ka baar, la pynlong ia ka High School debate, ban twad jingmut na ki nongpule, shaphang ka Imlang Sahlang ba iphuh iphieng bad ka Trei ka Ktah ba ryntih, shongspah bad kaba iai pynmih bor.

Hynnlew tylli ki skul kata - Malki Presbyterian High School, Khasi-Jaintia Presbyterian Girls' High School, Pomlum High School, H. Elias High School, Mizo Modern bad Seven Set High School ki la wan bad shim bynta ha ki jingiatai nia bad ia twadjingmut lang.

Ka phang ba la buh ba long 'Ka Rep ka riang tang marwei kam lah pynriewspah ia ka Ri khamtam lei lei ka Meghalaya,' u shongknor ha ka Jingiatai nia u dei u Bah A. H. Scott.

Ha ka Jingiatai nia, kaba la long kumba ar kynta, bun na ki nong pule, ki sei ia la ki nia bashemphiang jong ki, halor ka rep ka riang, ka kam karkhana, ka jinglong ka mariang ka jingmih na ki khyndew, khali pateng bad ka ioh ka kot.

Kawei ka nongiasaid na ka K.J.P. Girls' High School ka Diamondlang Skhemlang, ba la ioh ka nam lahduh, haba kren pyrshah ia ka Motion, i ong ba kat shaba leit ki briew ki ia ieh jyndat ia ka rep ka riang bad ki wad sa da ki kam ophis bad kam sorkar ne kiwei ki jaid kam bynrap, imat na ka daw ba ki lyngkha ki pyntha, ki bri ki hali, ki pynthor ki kper ki la kylla long lyngki lut haduh ba ym don lad shuh ban pynmih khambha la ki marrep da ka dor ka mur babieng. Hoodid, wat lada ka Meghalaya, ka la ioh ka Nam lahduh da kaba pyni ia ki bri soh ha ka tableau ha ka Republic Day, shaduh Delhi ha ka 26 Kyllalyngkot '92, hynrei ka jingshisha kam long kumta. Ki soh ki pai, ki kait, tympew bad ter ter ki la nang jah, namar ban rep ia ki ruh ka la kham eh. Baar pat, ka jingkyrduh slap ba man la ki jaka, ka la wanrah shibun ki jingeh la ki nongrep. Pynban, ka jingther u lapbah sha ki thain shathie sha khappud Bangla, ka la pyntlot la ki khyndew seiso - "ka jingpyndonkam ia ki dawai ka ktah bha la ka jingpynseiso jong ka mariang ruh hi" namar, ki dawai sboh wat la ki iarap ban sei la ki jingrep, hynrei imat, ki kjlt ruh ia ki sboh ki sbur.

Ha kawei pat ka liang, ba ka Meghalaya ka la don ka ramew kaba riewspah, bad pahuh ha ki spah khyn-dew kum u dewiong, gypsum, sillimanite, uranium, china clay etc, kiba lah ban pyndonkam. "Ha ka por mynta ka jingshalan dewiong sha Bangladesh, ka la wan rah bun ka pisa nabar (foreign exchange). Ka jingiarap ba ka Sorkar ka khmih lynti mynta na foreign exchange communication, bad khali pateng, ki lah ruh ban long ka jingiarap ia ka Ri.

Ha kaba khadduh, dei ban pyntrei kam bha ia ki Karkhana pynmih mar bad pynheh ia ka lew ka Hat jong ki.

Ha kaba kut ka Jingiatania u bah Lamphrangki Shabong, jong ka Pomlum High School, u ai khyndiat ka jingkyntoh halor ka Prokram.

U ong, ha ka Prokram kaba nyngkong ka long, "ka jingiarap ia ki khynnah pule. Ka ai mynsiem ia ngi ban wan shakhmat bad pyndonkam ia ki sap bapher bapher kum ia ki art, Kraph bad Krietibiti."

Haba u iarah ia ka jingtrei jong i Bah R.K.B. Thangkhiew bad khamtam ia u Dr. Sandi Syiem, u ong ba "kitei arngut ki long ki Nong malf lynti ia ki art, Kraph bad khamtam ki jingtrei kiba shakri ha ka Imlang Sahlang. Ki ai ki nuksa kiba mangi, kum ki khynnah pule, ngi dei ban thew." Haba kynthoh shaphang ka jingiatania, u la ban jur halor ka jingkordit ka jinglong ka thung ka tep ha Meghalaya. Ngii donkam ban pynnang pynstad shuh shuh ia ki Nongrep khnang ban wan rah jingpyrkhat bad jingpyntrei kam thymmai shaphang ka Rep ka Rieng bad pyndonkam lut ia ki jingpyntrei kam jong ki Farm Advisory Services."

Uwei u Samla, u Wanlura Diengdoh, ruh u la ieng ban kren na ka liang ki Samla. Ha ka jingkyntoh halor ka jingsniew jong ki drug bad kiwei kiwei ki jingpynbuald, u kdew ia ka nuksa jong u Dr. Sandi Syiem, uba la lah ban tei ka Nursing Home na ka bynta ban wanrah ka koit ka khiah, ka bha ka miat ym tang ia ki nongpang hynrei ka jingkhiah krat ia ka imlang sah lang kumjuh. (Wat ia ka jingtainia bad jingkyntoh ka la long ha ka phareng la buh ia ka ha ka Khasi, la pynwan da u Desmond L. Kr. Mawphlang.) kumba la buh ia ki nia da ki nonglatal bad nongkyntoh bad ynda la shim ia ka jingkhelnbriew, ka ling baroh kawel, ka la la kubur ban lai pynbha, ia ki jingtrei ha ka Rep ka Rieng bad kam pynroispah da ki karkhana bad kiwei ki jingtreikam.



KI KARKHANA BAD KALI - BAD KA JINGIADA IA KA SPAH MARIANG.

LA PYNLONG KA DEBATE mynshem snem halor ka Phang  
 \*KA MEGHALAYA KAN JOP BAN PYNNEH IA KA SPAH  
 MARIANG JONG KA. Kine ki debate ki long ha ka  
 Phareng. Kine harum ki long ki jingsot na ka phareng  
 sha ka Khasi.

U Lamphrangki Shabong jong ka Pomlum High School u  
 kren ban pynmynjur ia ka ling kumne harum :—

(i) "Ha ka Trei Karkhana, ka Jylla ka long ka bym pat  
 biang ha ka jingbun kine ki kam, khamtam ka la don  
 lypa ka jingiada ia ka Mariang na ki erbih kum ka  
 Karbon dioside, ba la pynmih da ki karkhana bakhraw.  
 Kane ka leitjia kumne namar ka jingdon tang ki kar-  
 khana rit hangne. Imat ka jingiada haduh mynta, ka  
 dang biang hi kaba pynlait na ka jingiakhleh bad ki  
 lyerbih. (ii) Ki Karkhana kiba la don lypa, ki iarap ban  
 pynduna ia ka jingiakhleh ki lyer basniew, namar, ki long ki  
 karkhanarit kiba la don, kum ka karkhana trei silimanite,  
 meter factory, karkhana umsoh, ki jingpyntrei barat ia ki  
 dieng ki siej, kine kim pat da pynpoi ia ngi, kat  
 shaduh uta u pud ba ki pynjakhlia lyer. (iii) Ka jingdonbun  
 ka dieng ka siej, kaba ki briew ki pyrshang thung, na  
 ka snem sha ka snem pat ka iarap pynneh ia ka Spah-  
 mariang. Nalor kata, ki dieng ki siej, ki lawbniap bad  
 lawbah ki long ki jakarieh jong bunbun rukom ki mrad  
 ki mreng, ki sim, ki khniang ki puit. (iv) Ki diengkseh  
 kiba khlelung ha ki jaka lum bakham shajrong ha ri  
 Khasi Jylla pdeng, ki pynkhuid ia ka mariang bad ia ka lyer  
 kumjuh. (v) Ki khlaw ba la pynsan bad ba la mana kum  
 ka Balpakram ha Garo, ki iarap ia ka jingpynneh ia ki  
 khlaw bad pynman ka jingthung dieng. (iv) Ki wah babun-  
 dohkha, ki mrad ki mreng bashongrie ha ki lum ki wah,  
 ki pynneh ia ka Spahmariang. (vii) Ki park lane ki kad-ri-  
 dieng ha sor bad khap-sor ki iarap pynneh ia ki dieng  
 ki siej."

Pyrshah ia ka phang, ka Shidalin Nongkhlaw, ka seinia  
 da kaba kren kumne : i) 'Ngi ia tip ba ka Meghalaya ka  
 long ka Jylla ba dang khamkhyannah, la kha ia  
 ka tang ha ka snem 1972. Kumta ka dang lung bad dang  
 19 snem, ka dei ka jinglong khynnah bad ka por bym  
 pat lah pynlait, ia mynta na ka kynrum kynram. Kumta,  
 ka long kaba eh ban pynlong ka jingpynneh spah  
 mariang bad ngim lah ong, katno ki jingpyrshang ki long  
 kiba jop. Nga don ki mat bapynshai pyrshah ia ka Phang.  
 Kumba iohi mynta don ka jingpynjot bashyrkhei ia ki

khlaw ki bta<sup>p</sup>. (ii) Ki khlaw ki long ka spahbah kaba ngi lap kyrhai ki syntlew ki skud. Hynrei ka jingpynjot mynta ka la kham ipalat bad tang katto katne por, kin sa jah lut. (iii) Ki khlawrben ki ai jakarieh la ki mrad khlaw, hynrei pynban ki khlaw, ki la nang stang bad stai. Ha Balpakram ki khlaw Sorkar ba la mang, kim don ka jingpelt bniah ban pynneh ia ka spahmariang. iv) Ki mradkhlaw ki shah pyndik ha ki nongbehmrade, ki nongkhwai bad kumta ter. La mana ban beh mrad khlem por, hynrei ym don ba pynjari ia ka aln bad kumta, ki mrad ki mreng ki duna (v) Kumba shah pynjot ki khlaw ki bta<sup>p</sup>, kumjuh ruh ki Syntiew ki skud ki long kumta, khamtam ha ka jingtrei-kam ka pitcher plant, ki thapbalieh bad ki sim ki hap ha kajuha ka apot. (vi) Ha kaba khadduh, ka erbiha miha na ki karkhana bad bunsapah ki kali ha Sor bad shawei pat, ki pynsniew ia ki. Da kine khyndiat ki mat, nga kyrmen phin ia mynjur ba ka Meghalaya kan ym lah ban pynneh ia ka Spah mariang jong ka<sup>a</sup>.

Ka jingiada ia ka Bor bad Spahmariang, ka long kaba donkam eh. Hynrei ym lah len ba ym lah pynlait ruh ia ka jingtrei ki Karkhana bad ka jingpyniaid kali ha ka Khali Pateng. Ka liang iashah ka ong, dang don ki lad ki lynti ban iada ia ka spah mariang, ka mut ba don ki karkhana kiba kham rit lane pdeng briew ha ka jingeh kiba treikam khlem pyniap ia ka spah mariang, don pat ki karkhana bah bad ki kor ki bor kiba trei donbor ban kyndang bad pyntwa ia ki khlein ki sbah ki sbur ki jor ka mariang, kiba da tap bad shimjaka bad ki nongtrei bym lah niew. Kumta dei ban mang bin-pa-bin, kiei ki karkhana kiba pyniohnong khlem pynduh pynsep ia ki Bor ka Mariang, kumno yn mang ban khlong ne kheit ne khring ia kita ki Spahmariang ban pyntrei Karkhana lynter taid, katno ngut ki briew yn buh ha kawei ka kyntoit karkhana bad kumno yn leh-khnang ban thung pynskhem ia ka Borpyniaid karkhana, kaba Pron ka Khlieh, Khlain ki Thiedmet bad kaba lahduh ban pynmih Tiar bad sam ia ki-sha kylleng. Kumba katno, yn buh pud ia ka jingjingai, na kawei ka thup karkhana sha kawei pat. Kiei pat ki rukom treikam kiba tbit bad kiba iaid paidbah de ? Kane lehse ka long tang kawei ka Nongmuna kaba kynjoh sha ka Thong ha kaba pynjur ia ka jingpyntrei karkhana bad, iada kumjuh ha kano kano ka jingpynjulor ia ka Spahmariang, na ka bynta ka Trei bad Kyrshanlade jong ka Jaidbynriew Khasi, Mynta bad Lashai namar ka jingbymishong thikna ka pyrthei baroh sawdong pyrshah ia ki jaitbynriew ba khlainbor ha Syndah bad kham pajih na ngi.

Kumta don shibun ki karkhana kiba dang lah saidur bha katkum ki jingmih na ka khyndew. Ka jingeh bakhravtam ka long ka jingritpaid than jong ka Jaidbynriew bad, haba duna than ki nongtrei nongktah, ym lah pynlong ki

karkhana trel - hi kiba khlain ; lym kumta, la lai hap khot ia ki kynthun nongtrei nabar, bad kane pat, ka long ka jingmynsaw bah, namar ka jingiakhlehkhaw lang palat, ka pyniap la ka Tynrai ka Longbriew Manbriew jong ka Jaidbynriew, nalar ba la don ka jingud babun ki briew hangne, kim lah long kiba da tbit ha baroh ki jait kam. la ka jingheh jingrit ki karkhana, la lah dei ban mang tang kat ban pynrung bad pyn-tbit la la ki briew lajong, kiba ai ka jingshaniah ha ka jingtrei pyndep la la ki kam. Hynrei khlem pep, ki don ki briew kiba tbit tangba ki khyndiat. Don pat ki sap, ki bym loh lad ban bsuh hapoh ki jingtrei, Hynrei ka don ka jingshisha na ki kyntien jong U Soso Tham, ba U Khasi U Pnar U Bhoi U War, U dei U PAID PYRTHEI BAIAR la mynta ka jingroi ka jingbunbriew ka iaid mian pa mian bad ym tiputei u Jaidbynriew - U Khasi U Pnar U Bhoi U War Un roi Un pa haduh katno hadien ka 2003 snem A.D Ngi shem pat ba Ka Jaidbynriew baroi stet, ka iennoh la ki dak kum ka jingkyndong shnong na kawel ka jaka rep lane jaka trel sha kawel pat. Haduh mynta ngim pat lurn bha la ki kot jingkhein ba pyni dak ei ei la ka rukom kynriah shnong bad jaka - trei. Ka Jaidbynriew bakhlain ka long kaba stet bad bakhiah baksar bad ka Baiseng babiang na shnong Sor sha Nongkyndong ban pynroi jingtrei jingktah, bad ym dei tang na Nongkyndong sha Sor, Mynhyndal, ka Kur ka Jaid wat la ka rit, hynrei ka long kaba khlain bad ka long pyrshah la ka jinglong mynta. Ngim lah khlein da kynthoh ba mynshuwa, ngi la iohsngew la ka jingpyrta ba, lada ka Jaidbynriew ka im, khamtam mangi kiba la shah ker kut da kiwei pat ki Jaidbynriew bakhlain bad kiba khmih jawdud ia kane ka Ri, ngi dei ban khlain ha ka Jingbunbriew. Ka paw shai kdar, ba hadien shiphew snem, ne khatsan snem kan don shibun ka jingkylla ha ki rukom trei kam, kiba lah ban pyntlot ne pynkhlain ia ngi, bad kiba pynpaw la ka jingman jingroi jong ka Jingbunbriew, ka Jaid ka Kynja jong ngi.

**KA JINGSOT LYNGKOT NA KI ART, KRAPH, KI MAR SHNA HI, KI DUR KI DAR BAD KA JING-PYNIAID IEW PYNIAID HAT IA KI.**

Na ka jingkren u Bah M. Pariat, General Manager Handicraft Development Corporation — 19 Jymmang, '91

Ka trei ka ktah pohiing kum ka thain jain bad jingoh ia ki mar ki mata, la ki long teng teng ki kam bynrap ba iasnoh bad ka rep ka riang, hynrei kine ki jingtrei, ki iarap sam ruh ia ki bhah jingtrei hapdeng ki nongkyndong. Ki iarap pynitynnad ia ka dur ka dar jong ka Jaidbynriew ha kitei ki phang.

Tang ka rep ka riang kam biang ban pyndap jingtrei. Ha Ka jingtyrwa ka sorkar, la dei ban mang pat ia ka thup pyntreikam ban nang pynheh pyniar ia ki marshna hi. Khnang ba kum kita ki thup ki biang, ka dei pat ban ruid phang thik - pa - thik ia ki shnong, ki mar ki mata na kita ki shnong ba lah pyntrei bad pynphriang, ki jingdon ki jingem na ka mariang ban bsa ia kita ki kad treikam, ka iew ka hat, ka rah bad ka rong bad ka jing-pynioh ki tiar trei kam de. La tharai ba katto katne ki Bang lane ki iing buh jingkheim bad jingaipisa, ki plie lad ia kita ki jait jingtrei ha ki shnongrit. Ynda dep pynmih kawei ka jaid jingkam, ki pyrshang pynphriang bad pyniad iew ia ka. Ka jingpyni paidbah ia ki marshna hi, ka donkam eh ba ki nongthied ki lohi, jied bad batai ia ki jingpyndonkam jong ki. Ka jingpynphriang khubor sha kiwei ki jylla ne ki hima (states), ia kita ki jait riam jait bert, ki mardeng marphong, marpynitynnad iing, ki marpyndonkam ha iingbah ne iingshetja ne sha kiar, ka iarap bunsien ban pynkhraw ia ka iew ka hat, kitei ki mar. Donkam ban thaw ia ki Dorbar bakyrpang (Craft Council) bad ki kongsan kiba tip bha ia ki kam na ki kynhun nongtrei sorkar ne ki kynja Seng Bhalang kiba lah ban mang ia ka jaid kam bad seng ia ki nong-rim pynphriang tiar bad pynheh iew ha ka rukom banniah bad thikna.

Ha kaba kut, ki kamar bad bania ka kam (craftsmen), ki nongtrei banl kti (artisans) bad ki nongpynkup dur lane nongpynphuh pynphieng (designers) ia ka met bah bad ki ji-nit ki ji-nat, kat kum ki jaid jaid mar, ki buh hakmat ruh ia kawei ka nongrim badonkam eh—ba ka jingpynmih ia ki mar ki mata, kan ym duna ne palat eh hynrei ka labiang slait, katkum ka jingdonkam ha ki iew ki hat, hangne bad shabar Jylla. Namarba, nalar ba ka trei kam, ka ioh phngian lynti bad ksaid shabar, ka iarap pynkup dur ia ka jingtrei kaba ieng bad bteng, pyrshah ia ki kynja jinghiran alu - re kiba pyrshang khang lynti ia ka. Ka jingpyntrei ka sorkar, la hangne ne shawei shaar, ka long mian pa mian, bin pa bin bad ka iaid suki lyngngai. Don pat ki tnad trei kam jong ki Sorkar, kiba iarap plie, ia kiwei pat ki Karkhana, nalar ki Art bad Kraph.

## KIWEI KI TIAR BAD KA KHAI PATENG

Ngi lohi ha lew diengkain ha khlieh lewduh, shibun ki kynja tiar nar kaba ki shait jer kum ka Wait Lynggun, ka Wait Prat, ki Mohkhiew bad Sdiebah, ki Khorni, Khul-pi, ki kynja Shawla, ki Tala Shabi, ki Nap ki Bili, ki Karai

Prek, Lyngka sei prek, Tyrnem, ki Wait ottympew bad kheitsoh, ki Shniah bad Paintali etc. kiba long ki mar kynti ka rep ka riang kumjuh ia ki jingtei, bad ki tiar misterl, ba ki iaid iew bad ki wanlam ia ki kham najngai. Imat ki wanlam tiar shisien wanlam shi thup bah, bad ynda ki la sdang khali; ki bteng bad wanlam thup biang. Kine pat. ki long ki tiar trei ki bymlah lait, kiba sei na ki shlem, na shaphang Laitkroh, Mylliem bad Sohryngkham, Ha iew diengkain, ngi iohi ruh kyrhai u Shylliah, ki Khoh dung bad Khohrit, ki Trab ki polo, ki Mula, ki Shang bun rukom kiba la lum lang na kylleng. Ki leit siaw ha ki ling ki sem bad ki iew ki hat. Ha katei ka iew u Syiem, ki jingtrei ki shu iaid hi kumto, man ka ngi kumba naduh hyndai hynthai, haduh mynta mynne. Ka jingtrei ban pynwandur ia ki kum ki mar ki mata pyniynnad iing ruh ka iaid ryngkat. Ym lah len pat ba, ngi kyrduh eh ha ki kam thainjain bad thaw jingriam jingbeit, wat lada ngi tip bha ba, ia ka khniang rusom, ryndia bad muka, lah ban thung bad pyn:nih kyrhai ia ki, ha kylleng ki jaka.

Ng iohi ba ka jingkyrkhu bakhambha ka ap lada, ngi pyntbit ialade, ha ki kam thainjain bunrukum. Ngim lah lait khlem iawer ia kiwei ki seng treikam ban pyrkhat san bad pynkhain ia ka thup bad kad treikam ha ka thainjain, kaba mynwei shisien, ngi la long ka Jaidbynriew kaba riwspah ha kane ka liang.

**U Hamlet Bareh ha ka Tribal Economy of North-Eastern Region** (Editor T. Mathew, 1976), NEHU u kren kumne :

"Nalor ka rep thangram, ki jingtei iing bad jingshna surok, ka jingbuhai shnong ha ki rukom babun, da ka Sorkar etc, ki jingpynneh len shipai, kine ki la pynlang thup ia u paidbah bynriew khlehkhawlang. Kumta, bun ki khlaw shongspah, ki la rngad noh, ki law diengkseh baroh, ha sor bad khap sor ha kane ka jingwan thombor, ki la jah noh." Ka jingthung dieng ka la long kaba eh than mynta ha ki kynja lumpalang ka Jylla pdeng, kaba ki longshwa manshwa ki la kyndang na ka bynta ba ki tih bad sain nar, bad kiwei ki mawkordor kiba juh iashong khleh kum ka ksar, rupa, rynnong, tama, etc. Kane ka jingpliah dieng khlem sangeh, te mynta ka la pynlyngkhuid ia ki khlaw shongspah. Ka jinghiran ka ka umbam umdih, la iohsngew na kylleng, ha Sor bad ki shnong rud Sor.

Ng i shem ruh ba ka jingtih dewiong lada kaba da la mang bha, ne shu leh pathar, ka la phriang mynta shaduh poh ka Jylla Synteng bad shaduh Ri Garo sha sep-

ngi jong ka jylla. Ym shym la buh ia u pud ban kyn-  
dang jai-pa-jai ia ki krem dewiong, — Kata ka mut nang-  
tli shi bynta bad lehnoh de shibynta na ka bynta ka  
pateng babud. Kine baroh ki la pyinkhuid lut ia ki khlaw  
bad kynruh kynrang lut ia ki 'dewrep bakynsai ban  
duhjaid syndon. Ki bun ki jaka baseisoh, ka rep ka riang  
ki jingri jingdub, ka jinglum diengiap na ki khlaw, ki la  
shu sepei noh kumto. Kumta kine ki la pynhiran ia ka rep  
ka riang. Imat dei ka jinghiran khyndewrep, ba bun na ki jaid  
jingtrei barim, ki la duh. Kum ka nuksa, ki Tyrshiang bad  
ki Larnai kiba thaw khiew khyndew lane khiewranei ha ki  
bun bun pateng ba la leit noh bad kiba pawnam bad leit  
siew bha, kiba la ju shallan ruh sha dkhar, hynrei mynta,  
ki la dei sangeh bad kane ka jingtrei, ka la iap bad duh-  
jaid syndon. Ngim dei ban klet ia ka tдем kali, kham-  
tam ki kali kit dewiong bym lah niew shisngi shisngi, bad  
kiba la pynjakhlia labiang ia ka lyer bad ka mariang.  
Kumta ka Motion ha ka English debate ha Mawngap i  
kumba ka jan khyilem.

**Ki Khlaw** — Ka jingjada ia ki khlaw ki btap ka don-  
kam eh. Ki mat ba donkam eh ki long kumne :

a) Mariapom bad pynkhyilem khlaw, dei ban thung  
dieng bak bak da ki jaidieng bastet tam ban khie lung  
bad san. b) Ym dei pynthylli buk ia ki Khlaw shisien  
sar, hynrei dei ban bynta katba lah — ban pynneh khyndi-  
at ki dieng rim bad diengtymmen. c) Dei ban don ki  
jingmaham ban khang ia ka jingpom pathar. d) Ki jing-  
thungdieng ha ki jaka bakylluid bad kiba khapngiah, dei  
ban pyrshang, wat ha ki phyllaw, jaka shrah bad jaka  
phlang lada lah. e) Dei ban don ka jingmang ban khang  
ia ka pompathar, lait noh ha ki khep ki khep na ka bynta ki  
karkhana rit bad ban ioh lum dienglap, u rnga, ka jingtrei  
ha ki kor otdieng bad shna tiar, bad jingkhail — lym kum-  
ta ka rikhlaw ka la kylla rishtap.

Ki Khlaw ki long ka SPAHBAH. a) ki kyrshan ia ki  
karkhana dawai, aspata bad kynbat (pharmaceutical), Ki  
dieng jingpruid (matches), ki kotsada (paper), ka thawling,  
ki tiar pohing, ki rong ki rup, ki kynja tiar trelkam bad tiar-  
skul, ki kynja tyllai, ki jinglehkai, ki umphniang bad jing-  
khieh, ki kynja khlein bad bunbah kiwei kiwei. Ki kyrshan ia  
ki kam ri khniang jain. Don bun jait ki sohkhilaw, ki jhur khlaw,  
ki tit, la shem ba ka jingpom pathar, ka la pyniap ia ka  
spah trai Ri jong ki jaidbynriew. Kumta mangi, ngi dei thik  
pa thik, ban bhah ia ka Spahkhilaw — kaba laid khail bad  
kyrshan ia ki karkhana bad ki khlaw ngi dang dei sumar  
sukher bha ia ki, tad haduh ba mih ki briew kiba tbit lang  
ha kajuh ka por ha ki kam — karkhana bad kam pynneh khlaw

bad pyntreikam de. Ka paw shai ba ngi kyrduh brlew kiba sei ia ki Spahklaw da kaba pynmih ki karkhana kum ki jing-ialehkai khynnah, ki tiar ialehkai ha ki sports, ki dawai, umphniang, ki rong bad kiwei kiwei. Hynrei ym lah pynmih karkhana. Iymda khlem da pynjur artad la ka THUNG DIENG. Hynrei, lada, jur ka thungdieng, ki karkhana ki lm bad bteng la ia ki kam. Haduh mynta ka paw, ba ki Paid bah lane kano kano ka lktiar pyntreikam, kam pat shym lah ai ka jingmang bathikna ban sher karkhana thymmai nalor ki jingmih na ki khlaw. Don pat ki karkhana bah kum ka kotsada, kiba shawei shaar, ka la sliah lut la ki khlaw. Kumta iamynta, dei ban pynsangeh noh la ka jingwan-tuid ki bar-ri namar haba pyrshang pynsah la ki kynhun bar ri, ka nang pynlyngkhuid ia ki khlaw.

Ki jingdonkam hakhmat eh ki long kine harum :-

KA REP KA RIANG — a) Donkam ki Dawai bad Sbohrep, kiba thymmai, kiba la ki pynroi, hynrei kini da kjit bad pynngad katta katta ia ki sboh ki sbur tynrai khyn-dew. Lada ki stad rep, hangne ki lap lane shem thymmai ia ki dawai rep, ba kham jlih, bad ki bym pynjulor katta katta, kat kum ka jaid khyndew ha Meghalaya, ka long shuh shuh ka jingpynroi ia ka Rep bakyrhai.

b) ia ki Kam Rep shliing shliing ha la ki lyngkhot khyndew rep. yn lai pyntbit, ba ka pynkhraw ia ka loh ka kot. Kumjuh ki Kam bynrap bad ka Rep, kim del ban sahdién. Dang don shibun ki madan madiah, ki kjatlum bad sharing lum bad rithem seisoh, kiba dang long eh ki Jaka Rep. Imat don ka jingpynkhim Rep bad ka jingpyn-iar Rep, kumjuh, kat kum ki jaka, hynrei ym tip ka daw balei ? Imat don ka jingeh ha ki jaka jaka, ban loh nong-bylla ngi, kiba lapeit bad iarap lem ia ka Thung ka Tep k) Shaphang ka jingwanlam bunjaid ki marrep kiba lah ban shan ia ki karkhana : ki long u Slasha, ki Soh, ki kait u Pai, u Sainalla, u Kynphad (nalor ba ka jingthung kynphad ha Bhol, ka la jan iap), ki Tyrso bad kynja Symbai lane Kop tylliat umphniang, ki Dal, ki Shana bad bunbun kiwei ki Jaid. d) Imat kawel ka Jaka Rep babit tam ki del shakhap Assam khamtam na Khanapara haduh Umling ei ei, bad khyndiat ka dei shaphang ka Jylla Riwar bad ki jaka sei soh ha ka jylla Lumpdeng. e) Kitei ki khap surok kali ki del ka ktembah ka Rep bad ka ktem la Khali ha ka District jong ka Jylla Ri Bhol. Kitei ki iarap hadien, ban seng karkhana pynmih marbam na ki thie ki thain. g) Kiwei pat ki marbam mardih na ka Thung ka Tep ki del, ki Soh ki Jhur bunjaid, ki Khaw ki kba bad Bun kiwei pat. Kine ki jingrep jingriang ban rol ka seng ka dang, ki hap ban loh ka jingkyrshan bakhlain na ki Paidbah bad ki Kher ki Mer, kham-

tam ba ka Bor pynmih ia kine ki Marrep, ka la nang tlot nang ran katba nangiaid ka por. g) Ka jinglada ia ki nongrep na ka jingshah lehbein bad shah khniot dor na ki khar kaia, ne kino kino ki jaid nongkhail ruh, ka don shawei shaar. Ki Bor Hima Sima bad ki Shnong ki Thaw, kiba pynmih ia ki Marrep, ki donhok ban iada ia ki bad ki Paidbah kumjuh, ha Sor bad Nongkyndong. ng) la ka Rep shijald bad ka Rep bunjard, la bate hi da ki briew, kiba tbit rep. Hynrei katba dang lah pynmih khambun ka Rep, da ki Marrep bathymmai ne Kiba rim, katta, ka jingkyr-khu bakhram khraw, ka wan, bad kan wan khlem pep.

Ki JINGRI — ka paw shai ba ka Meghalaya ka tlot eh ha ki Jingri Jingdub. Bun ki shnong kiba khlain ka Ri-jingri, ki la iehnoh ia kane ka kam. Ka jingshna surok bad jingpynheh shnong ka ktah bad pynswai ruh ia kine ki jingtrei. Shait don ruh ka khlam ka ngoh, kaba sar lut bad wanrah ka jingiap salonsar ia ki Mrad Katto katne ki lumpfang babit bha, ki la kylla lyngkhuid bad bun, ki lawbnaip ruh ki la duh. Imat ka jingkyndiah shnong, jong ki briew kiba khlain bha ka Ri Jingri, ruh ka ktah bha.

Don ka jingduna mrad bakhraw ha ka State. Jan man ka sngi, ngi iohi ba ki wan niah Masi, ki Muid, Shynreh bad ki wankit ia ki Sniang bad Blang na sha Assam. Ki Jingri, ngi tip bha, ki long kiba donkam shibun eh. Shiban, ki Kam Shohdoh ki bsa ia ki lew diedoh bad shiban pat, ki kyrahan ia ka Jingpynmih ia ka Dud, Makhon, Kht bad ki Jingbam na ka dud. La katta ruh, dang don bun ki jaka phlang kiba ibit bha ban ri mrad. Kawei pat ka daw ka jingiap ka long - ba ka jingpynmareh kulai bad khashor, ka la lap lypa, hapoh kine ki arphewsem. Tip da kumno pat, yn khyllie ia ka ?

Kumta—a) ia ki Kam tika bad pyndih dawai, la dei ban leh thikna ha ki shnong kyndong, khamtam eh ha ki aiom bashait wan ka khlam ka ngoh ia ki mrad; b) donkam shibun ka Jinghikai paidbah ia ki Paidbah (kumba long ha Mizo) namar bunbun ki shnong, ki tlot eh ha ki jingri. Wat ki Sylar kiba jem tam ban ri, ruh ki duna. Ha kito ki jaka ba bun um lah ban ri bun bun ki Han ki Radha. k) Ka jinghikai kam dei shuh tang kumno ban pynheh ia kine ki Jingtrei da ki Symbai baiadei bad ki jingbam batad, hynrei khamtam eh, ban iada na ki jingpang jingswai ki Mrad, da kaba pynloh katba idonkam, ka jingsumar na ki Aspata bad Doctor. Ki mrad ki shait ki khlain, habe biang bad kham kylluid, ki sem bad jaka-rieh. Ki Sniang khamtam eh, ki donkam,



ka jingsumar ha ka jinglekhuid bad jinglong basuba ha ka shnong. Donkam ki dieng ki siej kiba pynpynngad la ka Iyer. hajan ki jingri jingdup, d) Ki rukom Ri mrad kiba thymmai. ki long kiba lut bun, bad tang khyndiat ki ba lan iakot bor ban pynbiang ia ka jaka shong bad ka jingbsa kaba janai. Ym lah len ba ka ktah shibun ia ka jinglut, lynda ka jingohnong ka long kaba kham kylluid, e) Imat ha ka jingkein bniah, ka jingri mrad ka duna eh, kata lada khein ia ka jingheh bad jingbun ki shnong ki thaw bad ka jingbunbriew ha ka Jylla Khasi bad Synteng, g) Ki jingthmu ki long ba ki shnong ki thaw kin ym iap hynrei ban tabha bad iohnong khambha na kine ki jingtrei, ng) Ka jingri dohkha, haba nujor bad ka jingheh ka state, ruh ka duna eh bad imat dang shim por ban pynlongkam ia kine. Ha kiwei ki jaka, khyndiat ka jingkdut na ka jingrep ka leit sha ki Jingri bad ia kata ka jingduna rep pat, la pynmih bujli da kiwei pat ki jingtrei, khnang ban ym sah lyngki eh ki lyngkha trei ba kham suk ia u briew. Lada ki Traishnong kim khli, kumba shait jia sha kylleng, kiwei pat ki bar Ri kin wan ban knieh lut ia ka Jingtrei ri mrad, ki kam khem dud, shna makhon, khi, bad khali snieh, bad lumspah artad khlem ai jingiohnong ia ki Trai shnong wat tang shijaw ruh.

## KI KARKHANA

Ha ki jingiatat ba mynshwa, na ka bynta ki **Kam Karkhana**, ki jingduna ba khrawtam ba ki Jingialang ki kubur, ka long ba ki Khlieh pyntreikam karkhana bad ki Nongtrei, kiba tbit ha ki kor ki bor, kim pat don. Kawei pat, ka long ba ki Khlieh pyniaid kam ha ki kambynap bunrukom, ha ki jingtrei kam babun, khamtam ka **Khali - pateng**, ruh ki duna than. Ka jingialang kaba la long ba Bynther, bunsnem mynshwa, ka sngewshon ia ka jingduna Nongialam babiang ka rynteng ryntup, kata, ki Nongialam kiha da niah shaphrang ia ki Jingpyntreikam ha ki **Kam khali** bad **Pynroispah**, kiba da loh jingkyrshan babiang na ki Shnong ki thaw, ki **Kher** ki Mer bad ki **Parakynhun Nongtrei**. Ngi lohi pat ba ka District Industries Centre ka la pynmih ia ki kot kum ka **Techno - Economic Survey** (viable Industries, East Khasi) **Training Scheme of Distirct Industries Centre**. bad kiwei. Kiba jer la ki karkhana ki seng bad ki kod pyntrei, bad ki iew ki hat, bad, ki shlem bad kiwei kiwei kiba lah pynlong eh hangne. Lada ym kha karkhana, naki metiaw ne, ki kynja longkpa longkmie, mynta kiba duriap ban pynlong ka **Pateng** babil-ba-biang, khlem pep kane ka Pali bad ka Bhah, ka hap boit ha ka Tyrpeng ba khlain bor ki Khun Samla, kiba donbor donbuit, bad pynset ia kine ki jingtrei, ha kaba mang bad lumthup ia ki spah

mariang shithup shithup bad pynmih ka bam ka dih, ka mar ka mata bunjait bunrukum, kiba pynriewspah ia kane ka Jylla bad khampynrit ia ka jingkit khlieh ka Sorkar India ha kaba ai seng ai-dang, bad kaba la khia lypa. Kumta ka Jingtrei Shimet bad ka Bor Balang, kam lah lait na ka bynta ban pynlong ka Jylla badap da ki jingtrei bunrukum, kaba im (ym dei kaba iap) bad kaba khieh ba-ksar. la ka spah Trai-Ri, la kumno kumno ngi dei ban bat skhem, bad bym bit da lei lei, ba kane, kan shu saphred-saphrong ei bad kynriah jaka shawei shaar. Ngi lah dei ban pynskhem la la ka Spah Trai Ri, da ka jingtrei shitom ki Trai Ri, nاده la kham slem mynshuwa.

### KI KARKHANA BAD KA KHAII PATENG

Ka jingkitkhlieh u Nongialam, ai ka trei kaktah ka khaai pateng ka long kaba kham redbah. Ki Jingialang mynshuwa sha ka Jylla Sepngi, ki kubur ba u Nongialam lane ka Nongialam, ki niah shaphrang bad da ka buit ka bor jong ki, ki don la ki kynnun ba khlain baskhem ha kaba pyn-treikam, kaba jop shaduh ka thong. U Nongialam u don ka Borbakhraw ban bei ka Seng ka Dang na lade ne ki kynnun jong u : u lah thik ban mang la ka jingmih na ka mariang kiba lai bsa khlem sangeh la ki karkhana, ki kor ki bor bad pynphriang khali pateng la ki mar kiba la sei na ki shlem bad karkhana. U tip ia ka kad trei-kam bad kumno ban sher ia ki iing treikam kiba biang. U long u Sordar baradbah bad u buh la ki khlieh kiba tbit bad ki khlieh nongtrei paidbah, ha la ki jingtrei bad kyr-dan, kumta ba baroh ki atiar treikam, ki ion, bainong na ka jingtrei, bad ka jingiohncng kaba kyrshan slem. U Nongpynlaid karkhana lane ki Jait Jingkhali thymmai, u lah ban long u riewtrei marwei, ne uba la thung da ka Bor Balang, lane ki Sengtreikam baskhem. Kumta, ki Nongialam, ki mih ha la ki bhah ba pher, ha ka Art bad Salans, ha ka Trei ka Ktah ba bun dur bun-rukum, ha ki Jinglei bad Jingkynrong ia ki iing - bah ling - san, ha ka jinglah ban batskhem ia ki lew ki Hat ha la ka kti, ha ki Shlem pynmih tiar bad bun bah kiwei ki kam. Ngi sngewthuh ba ki kam hikai bad jingtrei ha ka Jingnang jingstad, ki pynmih la ki briew, napdeng ki metlaw ne ki samla ba danglung kumjuh, hynrei kim lah ban kynjoh la ka Nam Nongialam. Iymda ki long ki batrei shitom, bad sei pyrthel syndon, ia ki Kam ka Jingstad kumba long shawei shawei, ka jingsaundur la ki Nongialam ha ka Trei ka Ktah, Khali Pateng, ka Rep ka Riang, ki Jingri Jengdup, ka Jingpynseish bad ka Jing-pynmanspah la ki Khlew ki Btap bad khamtam ka Jing-pyntrei Karkhana, - ka wan barabor na & Paidbah tangba

U Paldbah, uba da sngewthuh bad da kynjoh shisha sha ka thong. Kumta, kat bym pat lah sei la ki Briew la jong, la dei shuwa ban pynsangeh ki Karkhana baradbah bad kyrshan shwa la kiba don, ba la pyntrei da ki Briew jong ngl.

Kat kum ka jingshem, ngim lah khlem kubur la kine harum :—

a) Ba ki surok kim bit da lei lei ban allad than la ka jingwankyntur ka jaidbynriew iakhleh nabar. b) Dang donkam bunbah ki stad, ki 'riew donbuit donsap ha ka khail-pateng kaba kham khraw khamtam ha ki kam shallan mar bad phah mar shabar. k) la ka jingdonkam baradbah ha ki lyngkha Engineering, Electronics bad kiwei ki Bhah jingstad khamtam, ha kaba pyniaid la ki Karkhanabah kiba thep la ki riwium lajong kat kum ki jaka bad jingmih, la kane la ban ruh ha ki lypung iatei mynshwa. d) Ka jingdonkam baradbah jong ka Jingtrei da ki Kompeni (kynhun seng latrei ryngkat), Pharm (ka seng pyntreikam bakhlain), ka Co-operative (ka seng latreilang kaba da mang kyrpang khlem leh pathar) bad ki khlieh radbah treikam marwei (Entrepreneur), kam lah lait, lada ngi mut ban kha lane sain karkhana bad pynheh jingtrei, Kiwei ki jingdonkam pat la buh harum :- e) Dei ban don ka Jingiada bakhain bha bad da Kawai ka Buit ka Bor Balang kaba lada bad Batskhem ia la ki Marpoh khyn-dew, ki jingioh kynti jong ngi - bad lehnoh ha ka pateng hadien (lada ym leh mynta) ban pyntreikam la ki. g) Donkam ban pynrit ia ka binami kaba pynriewspah shiliang bad pynrit ia ki khajna Sorkar. bad ng) Ngim lah khlem da ong ba katba lah ka Buit ka Bor jong ngi bad ha ki ling ki sem - ba ka Jingroi jong ka Jingbunbriew ka long kaba Nyngkong eh bad ka Borbah kaba Pynim bad Pynkhlain ia ngi - bad ki khun ki ksiew jong ngl. h) Ban pynhlar dor kallah katlal ia ki dor marbam mardih bad ki tiar ki tar nyngkong eh kiba ktah ia ki duk ki suk. i) Ka jingpyniadeldur ia ka rukom lohpateng kaba ki shynrang bad kynthei ki wanmih bad pyniaid jingtrei, bad iarap shisha la ka Trei ka Ktah bad khamtam ka Khail-Pateng. j) Ki Skulhikal Khail bad Treikam khamtam, ha kaba pynmih bad shallan mar ha ki jait babun, ki dei ban ai ka Boriarap ha kaba toi la ki Khlieh bad Sap treikam ha ka khail-pateng k) Ka jingiaksaid ba ka Meghalaya ka shaniah beiti ha kiwei ki jylla ka long kaba ngi hap kubur, namar ki jingkhain jingdlah kiba la wailam ha ka Lumpung iatei la ka Socio - Economic Innovation ha u Nailur 1987, la pynpaw ba ki marrep kiba shailan shabar nangne, ki long ha ka dur shithup ne shilyngkhot, kine harum :—

U Sainalia, Kynphad, Sohnlamtra, ka Ngap, Sohtrun, Sohjew, ka Klad, Tympew, Phan, Slatyrbad, Tyrso; bad kiwei pat. Ki Mardieng Marslej kum u Diengsawdong, Bnlathati, Siej bad kiwei ki Jaid dieng kiba leit sha ki jingtei bad ki dawai. Ki mar khyndew kum u Dewlong, Mawshun, Sillimanite-Fire clay bad kiwei de. KI MAR BA SHALAN NABAR SHA-POH Meghalaya - ki dei u Khaw, ka Shini, ka Mluh, u Dai Dohkha, Ata, Moida, Kew, ka Umphniang bam bad kiwei. Kiwei pat ki dei ki Tiar Karkhana, ki Kor ki Bor, ki Tiar Kali, Petrol, Umphniang sharak, ki Kot ki Sla, ki Kotsada, ki Jain ba la suh lypa bad bym pat Suh, ki Salwool, ki Juti, ki Klad, ki Dawai, Tin Tnum ling, ki Tiar electric bad bun kiwei pat : . (La sot na ka kot Khasi Cultural Society - Souvenir & Conspectus lane U Kynjri Ksair Bad ka Jingtei Thymmai - 1988, Sla 30).

## ENGLISH SECTION

**Social drawbacks And inadequacies :-** Regarding socio-economic inadequacies, the situation in Shillong is reiterated as follows:—

a) Lack of creative personages - hence no roles to generate, foster, strengthen and create socio-economic leadership on continuous footing; b) lack of mutual support and cooperative action in civic and social life; c) individualistic feelings are suicidal to family and social health. The clan structure and feelings of kinship have become very loose. This is against traditions which imbibe cooperative and corporate action at family and social level. Family jealousies on petty issues are as bad and disastrous. Hence, there are the symptoms of family and social degradation; d) shortage of man-power and conspicuous absence of good social leaders suiting with the situation; e) lack of social support to good or promising talents and; f) lack of mutual support to produce tangible results in the field of social and economic actions; family and social frictions are even more suicidal.

**Rectification—** the following proposals have been made to improve conditions—

a) to eliminate family and social frictions to the maximum; b) to make ourselves conscious of social drawbacks and take effective measures to rectifying them; c) that co-operative and constructive efforts for the enrichment of society have to receive greater support and backing up; d) that the society provides greater scope for the rise of creative and dedicated personages in vital spheres of social action; e) that voluntary welfare and charitable societies should receive greater patronage and assistance for fund raising since they are committed to improve social condition. The charitable organisations are committed to charitable activities to assist the poor and depressed; f) investment for wealth and capital formation in economic spheres to created by talented / resourceful persons with the view be curtail the unnecessary wastages and provide the highly utilitarian service and continuously.

**Debate Session — Motion — “Agriculture Alone Will Not Help To Enrich The National Wealth” (WITH SPECIAL REFERENCE TO MEGHALAYA):—19 May '92**

### Results

- |                     |  |
|---------------------|--|
| <b>First Prize</b>  | — Diamondlang Shemlang,<br>Khasi-Jaintia Presbyterian High<br>School |
| <b>Second Prize</b> | — Shidalln Nongkhlaw,<br>Pomlum High School                          |

- Third Prize** — **Natasha Poön,**  
Seven Set School.
- Best Commentator** — **Lamphrangki Shabong,**  
Pomlum High School.
- House Opinion** — **The motion wins after assess-**  
**ment Conducted in the House.**

**Observation** — “Steps ought to have been taken to improve and create market facilities for small scale industries and craft enterprises, so as to augment the economic needs of the State”. New emphasis is also given on foreign investment, developments of Communication and trade avenues, which contribute to usher in a viable pattern which will add to the national wealth. We have to go further to educate the farmers and strengthen the Farm Advisory Services.

On other occasion three debates were held, the first was the Shillong Inter-High School Debating Competition, sponsored by Khasi Cultural Society held on April 3, '91.

The second was Mawngap Inter High School debate entitled “Mawngap Cultural Event.” The Centre for Creative Arts, Nehu sponsored it; held on the 13th and 14th August, 1991. Two motions were adopted on the 3rd April '91. at two sessions as follows —

**Session I ‘LACK OF SOCIAL DISCIPLINE AND CREATIVITY HAS INFRINGED THE PURPOSE OF RECONSTRUCTION /WORK IN THE STATE’ — Participating Schools - 1) Pomlum H S. 2) Malki Presbyterian H. S. 3) Seven Set High School 4) Nongkrem H. S. 5) Smit H. S. 6) Multipurpose H. S Results - Malki Presbyterian H. S. secured the first position and Pomlum H. S. came out second. U Donbok Nongkhlaw of Pomlum School was declared the best debater.**

**Session II ‘MEGHALAYA IS NEARING ITS GOAL OF ECONOMIC SELF - SUFFICIENCY AFTER 2000 A. D.’—Participating Schools - 1) Christian Academy H. S. 2) Govt. Boys’ H. S. 3) K. J. P Girls’ H. S. 4) Nongkwar H. S 5) Christ Church H. S. 6) Mizo Modern H S. 7) St Joseph’s H. S 8) H. Elias H. S. Results - Christian Academy obtained first position and St. Joseph’s came out second. Medary Tham of Christian Academy was the best debater.**

**The Motion at Mawngap Inter - High School Session reads - Session I - “MEGHALAYA WILL BECOME ECONOMICALLY SELF SUFFICIENT AFTER 2000 A.D” Participating schools - 1) Multi-purpose H.S, 2) Seng Khasi H.S, 3)**

San Raphael H.S. 4) Mawphlang Christian H.S. 5) St. Paul's H.S. 6) Pomlum H.S. **Result** - Master James Kharbudon of St. Paul's H.S. was the best debator and Master Lamphrangki of Pomlum was the second best debater.

**Session II — "MEGHALAYA WILL SUCCEED TO MAINTAIN ITS ECOLOGICAL AND ENVIRONMENTAL BALANCE" — Participating schools —** 1) Seng Khasi H.S. 2) Mawphlang Presbyterian, H.S. 3) Pomlum H.S. 4) Multi-purpose H.S. 5) San Raphael H.S. 6) St. Paul's H.S. **Results —** Miss Shidalin Nongkhlaw of Pomlum H.S. was declared to be the best debater and Ms Larisarin Kurbah of St. Paul's H.S. the second best debater.

The Motion at the English Shillong Inter - High school debate held on the 19th May '92 reads - "AGRICULTURE ALONE WILL NOT HELP TO ENRICH THE NATIONAL WEALTH (WITH SPECIAL REFERENCE TO MEGHALAYA)" — **Participating schools —** 1) Malki Presbyterian H.S. 2) K.J.P. Girls' H.S. 3) Pomlum H.S. 4) H. Elias H.S. 5) Mizo Modern H.S. 6) Seven Set H.S. **Results —** Miss Diamonlang Shemlang of K.J.P. Girls H.S. secured the first prize, Shidalin of Pomlum H.S. the second prize and Natasha Poon of Seven Set H.S. drew the third prize Lamphrangki Shabong was adjudged as the best commentator.

The text of some debates is reproduced below —

On dearth of social reconstruction work, a report reads.

"A debating competition under the auspices of Khasi Cultural Society was held on April 3, '91 at the State auditorium . . . . Only six schools, however, have responded . . . . to participate in it. The schools lying in Shillong's suburbs have also taken interest in . . . conserving the suitable potentials toward building the exposition as is being assessed from different angles. These are healthy signs on the part of schools located in Mawngap, Smit and Nongkrem. Mr. D.L. Kharmawphlang was Speaker in the Morning Session which commenced at 10.30 A.m: the second Session there after was held in the afternoon. Pomlum School in this regard is adjudged as the best team. On Social creativity and disciplines, Students present their points aptly as follows :-

Donbok Nongkhlaw, a student of Pomlum School, in moving the motion, presents some valid grounds. He acknowledges the condition that in every state, there are problems standing in the way of reconstruction work. Meghalaya is still a young state lagging behind almost in all respects. Our duty as citizens is to reconstruct the State and we

should try our level best raise its standard especially in the field of social discipline and creativity." But there is a stumbling block in the way of reconstruction and this is due to the lack of social discipline and creativity". He opines that "social reconstruction work covers various areas namely economic, agricultural, industrial, educational and civic". The implementation of reconstruction work has to be shared by the society not the individuals alone. "I am sure that these points convince the House that I am right in supporting the motion. We are all here for a debate . . . Reconstruction anywhere cannot exist without looking first into the need of social discipline and creativity". He opines that Social reconstruction has its roots stuck into the society not in the individuals alone. Some inherent common aims and interest need now to be forged out to get into the common goals. "Moreover, the old order of things and affairs fails to manage the same situation of things and any reconstruction work cannot be made perfect in the state of old order" Many factors have also been responsible for the present social turmoil.

We agree that there is the lack of co-operation for social development and there is lack of co-operative participation. There is lack of the edifying social relationship among members of the society, with regard to alleviating the poverty-ridden persons, the situation gets deteriorated itself because few persons may be rich while the society, in other respects, is poor. Poverty affects the efficiency of work; low productivity again affects the economic development. The slow growth of the economy leads to several problems of un-employment and un-employed cannot make any sound contributions. Lack of responsibility among the members of society also fails to maintain a good system of discipline and efficient management"

Opposing the motion, Ms Everisuk Nongbri, Malki Presbyterian H.S. (Class IX) argues that : "our state is a democratic state . . . She pin - points that Social discipline and creativity, these two things are the basic requirement for any reconstruction- work" but they have been totally absent . . . "With respect to creativity, a society has to be self reviewing through the process of creativity itself". But the public mostly are not willing to co-operate. "They block social discipline . . . eg, smoking is prohibited, it is written clearly inside cinema halls and buses but this rule is not observed. People are irrational ; They still possess communal feelings, and cannot tolerate what others believe ; anti-social elements are present . . . There is lack of motivation from responsible people, eg, sometimes the headmen are of weak disposition



and instead of bettering the conditions, they are degrading it socially and morally."

"If we examine social creativity, we ... see many things that require the participation of the larger groups for the purpose of reconstruction works. But if the people do not take any kind of initiative, we cannot expect any kind of progress."

Lamphrangki Shabong, the school student from the opposition bench, elucidated lack of public incentives alike. The society being composed of individuals, he alleges, 'then the significance lies in the individuals, not in society. Living in a society does not mean living in a discipline.' A society which stands divided cannot claim a sense of discipline. He also seeks to make a distinction between the Creative or Disciplined society and the loose society.

Speaking on the occasion, teachers from Mawngap Nongkrem and Shillong, warn against the dangers which upset our situation; the signs of indiscipline have become prevalent everywhere; they will affect in the long run the survival of mankind as a whole. Therefore, discipline now is the most essential thing in every sphere of life; there should be some restraints on the attainment of too much individual freedom and certain rules and regulations have to be enforced to restore discipline and make it more and more applicable.

The motion would have suffered but Master Donbok Nongkhliaw saved it, and enabled Social Creativity to take place by enunciating as follows - "Once again, Mr. Speaker, Sir and all the members of the house. We have heard the different views and opinions from both parties, for and against the motion.

To sum up all these, I cannot deny the fact that social discipline and social creativity are essential for the purpose of reconstruction work in the State. Hence, remedy for lack of social discipline and social creativity is necessary. The remedy will be:—

1. To restore the loss of leadership in society.
2. To remove economic difficulties.
3. To create active and creative programmes among the youths.
4. To shoulder the sense of responsibility towards society.
5. To inspire the youths with the sense of social service.
6. To check price rise.

To conclude, the real leaders of the society should come forward with their concrete suggestions to meet the situation for the safety of the society and not to block the purpose of reconstruction work, in the State. THANK YOU."

On the Motion - "Meghalaya will succeed to maintain its ecological and environmental balance" Lamphrangki Shabong, convinces the House and opines that 'Meghalaya is the under-developed State'. He wonders if any suitable 'system of compensatory mechanism of protecting places from the effect of carbon dioxide, can successfully be devised as would be applicable at least to a few industries. However he opines on the whole that the outlets for the poisonous fumes' can be successfully devised as most of the industries till date still suit with maintaining the ecological and environmental balance' to that extent possible. He champions the contention that the existing industries like plywood, sillimanite, meter factory, fruit canning, saw-mills, rice and flour mills, cabinet and furniture, candle processing, bee keeping, sericulture bamboo and cane works do not produce any injurious gas' to that extent. He convinces the House that 'the presence of dense forests with several cane and bamboo groves helps to maintain the ecological and environmental balance in this State'. These forests, he opines, provide shelter for many insects and other kinds of wild life. Moreover, pines and fruit trees of various kinds provide that kind of natural purification of environment. Certain spots like 'the several reserved forests existing and sanctuaries like the Balpakram park in Garo and other parks can help to provide the ecological and environmental balance'. Further, there are many small parks in the State such as Lady Hydari Park, Maharandra Park etc' which can also be helpful. There is the park 'near Elephant's fall being now constructed. These parks can help much and make the state succeed to maintaining the ecological and environmental balance'. Against the motion Ms Shidalin Nongkhlaw says; "We all know that Meghalaya is only an infant state of India, being born only in 1972. As such, it is 19 years old and is still in adolescent stage undergoing now the stage of stress and strain. So, it is impossible for it, to maintain ecological and environmental balance'. Of course maintaining the balance does not mean merely making an effort to experiment it. But no one knows how far it will succeed' . . . . I have . . . points to make you clear that I am against the Motion — i) Forests protect environment. So protection of forests will bring maintenance of natural environment. But at present, the dense forests of Meghalaya are destroyed at random' and without proper planning. Hence, Meghalaya will fail to maintain its environmental balance. ii) Meghalaya forests are by virtue of their location the genetic treasury of wild life and they are also the treasury of orchids and ferns. But, with the wanton destruction of forests, these have gone . . . There is no

hope, that Meghalaya will succeed to maintain its ecological and environmental balance. Its beautiful location and natural environment will go somewhere else. iii) Dense forests provide shelter for various kinds of wild life. "It is stated that Balpakram in Garo Hills is a suitable place for experimenting in these efforts, yet this is also not planned in a sophisticated scheme . . . iv) Wild life is always disturbed by poachers, local hunters and fishermen. Poaching of wild animals is a crime, yet nothing is being done against this. Wild animals and birds are threatened to extinction. v) From the ecological point of view, people love birds and butterflies all the same. Butterflies beautify the environment. Images of butterflies find their places in embroidery works, jewellery, textile fabrics and art works. But no special care is taken to protect butterflies and no action whatsoever is taken against their destruction. vi) The Meghalaya pitcher plant is a rarity. But this suffers from continued destruction of their natural stands. vii) last but not least, there is the poisonous smoke from the cement and pottery factories and motor garages in Shillong This pollutes the whole atmosphere of our beautiful state.

With these few substantial points, I hope that all of you will agree that Meghalaya will fail to maintain its ecological and environmental balance."

We regret that no house opinion was properly assessed. We can furnish our view independently that in this infant State of Meghalaya, proper planning after the careful sorting out, should as much be greatly helpful to constrain environmental pollution at least for fifty years more. The adequate planning can help to curtail such irritant and poisonous matters without making exorbitant investment for installing any biosphere project in the very near future.

## DISTRICT INDUSTRIES CENTRE

The District Industries Centre, at the District Level, as the Nodal Agency for the promotion and development of Small Scale, Village & Cottage Sector of Industries, provides its services and supports to this Sector under a Single Roof, as far as practicable, at the Pre-Investment, Investment, and Post-Investment stages.

WITH COMPLIMENTS FROM :

The District Industries Centre  
East Khasi Hills District : Meghalaya  
Shillong.

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## Sanjog Arts : Umlyngka

For the finest and Distinct Cane & Bamboo, Wooden, Stone and other Decorative and Utility items.

Damerry Kharmih  
Proprietor

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The Population of India is growing at an alarming rate, do we have enough Resources to sustain them ?

DO YOU KNOW ?

*One in every seventh person in the world is an Indian. During 1981-91 161 Million People were added to our Population which is equal to the Population of Japan. Every year we added to our Population, Population Equivalent to that of Australia.*

*Will we be in a position to provide Food, Water, Fuel (Wood) Shelter, Education, Employment, Health and other Amenities of life ?*

Population Education Resource Centre  
(UGC UNFPA PROJECT)  
Centre for Adult and Continuing Education, NEHU.

## CENTRE FOR CREATIVE ARTS NORTH-EASTERN HILL UNIVERSITY, SHILLONG HIGHLIGHTS ON SOME ACTIVITIES

**Training Courses :** a) Courses in Applied Photography — 1978 and 1985; b) Course in the Fundamental Principles of Piano 1978. c) Course in Tonic Solfa and Staff Notation— 1979 d) Course in Khasi Dance and Music— 1984; e) Practising school in Painting, Drawing and Wood - Cut prints— 1990.

**Symposia and Seminars :** a) Symposium on Khasi Music— 1979. b) Seminar on Art -1981. c) Seminar on Inter - disciplinary Approach to Creative Arts—1985 d) Seminar - Cum - Workshop on Social Change and Art Education. Sohra—1987. e) Seminar on Socio - Economic Innovations 1987 f) Symposium on arts and aesthetics—1989.

**Demonstrations, Exhibition, Cultural Events :** 1 Concert of Chamber Music — 1978. 2. Exhibition of arts and pine cones—1977. 3. Six day Exhibition of local arts and crafts— 1982. 4. NEHU Cultural Programme for P.G. Students — 1983 5. NEHU Foundation Stone Laying Ceremony —1983 6 Performance by Tibetan Institute of Performing Arts 1983.. 7 Four—day Cultural Programme of the Region in connection with the 60th A.I.U Conference — 1985 8. Exhibition on graphic prints, painting and drawings — 1985 9. Six - day circulating exhibition of printings by Lalit Kala Akademi — 1986. 10. Film Show on Tribal Resistance Movement 1989 11. Flute and Piano recital — 1988 12. Two - day Cultural event 1988. 13. Mawngap Cultural Programme — 1989 and 1991.

**Lecture Series, Participation etc** 1. In collaboration with Doordarshan Kendra produced film on Shad Suk Mynsiem —1985; 2. Participated at Zonal and National Youth Festivals at Gauhati University — 1986. 3. Participated at Scoloman Festival, Dhanbad 1987 4. Participated at East Zone Youth Festival in Manipur University-- 1988. 5. Lecture on Challenge of change by Dr. B D. Sharma - 1989 6. Lecture on contemporary Indian arts -- 1989., 7. Discourse on films and film appreciation -- 1989. 8. Release of the Departmental Art Journal, MUSES -- 1991. 9. Participation at North -- Eastern region Market Meet of Handicrafts and Handloom -- 1991:

Several workshops on Creativity, Art of self expression, Skills at exposition are held annually in towns and villages as well; and selected subjects are introduced and elicit

ted through Compositions, Debates, Elocution, Extempore, Art and Cultural programmes at competitions among the participating school teams. Audio-visual means are also used and art exhibitions held at places. These workshops were held with the paramount objective to gear and generate ever richer and creative methods of study and teaching, for raising up the standard of education, and attaining the highest models of excellence, at the Classroom exposures.

**Extract from the Art History of Meghalaya, Page 208**  
 "Constant exposures and practices in drawing, elocution painting, dramatics, embroidery, symmetry and crafts can afford the positive methods in a teaching-learning situation. They can evoke the successful responses as well. They can form the demonstrative patterns to enrich the multifarious character of intelligence". Author-Dr. Hamlet Bareh published by Dr. Agam Prasad, Agam Kala Prakashan Ashok Vihar Delhi 1991.

**Evening of Classical Music :** It was a delightful evening of Piano, Cello and vocal Music. Digby Barrow, an eminent pianist and choral/orchestra conductor of Calcutta, with a licentiate in performance, teaching and composition, and who's name is in WHO' S WHO' of the Music International Directory, had come to Shillong with a young Cellist, Tarun Mondal, a product of the Oxford Mission, Calcutta, and second cellist of the Calcutta Chamber Orchest ra under Digby Barrow.

The concert started off with two of Marcello's sonatas for piano and cello : No. 1 in F major, and No. 5 in C major, followed by two of Schubert's lieder sung by Rishida Cunville-Kharshing, the then student of Digby Barrow, with his accompaniment on piano : 'Heidenroslein' and 'Whither ? 'After a short break the vocal performance' continued with a French folk song; 'La Belle Bourbonnaise and finally the popular 'Placer D'amour of Martini's where all three-piano, cello and voice blended melodiously together. Then the evening gave way to Beethoven's grand sonata No. 4 in E flat, Op. 7 for piano, superbly interpreted by Digby Barrow, whose playing was fraught with art, emotion and vigour. The end of this concert held at Pine Mount school on the 10th June 91 came only too soon with Nilhelm De Fesch's sonata in F major for piano and cello.

## **Creative Method Of Study — Sitting At Examination —**

Students appearing at the Final Meghalaya Board of School education and Final University examinations (Commerce, Science, Arts, and other Grades), have always been inclined to keep strict vigilance and make the over-all assessment to the character of the questions that can be framed, for all the subjects. They take steps properly, scientifically and objectively to do scanning and make proper analysis to each of the questions and yet, subject by subject, for the sake of the uniform, consistent and coordinated progress. They spare their time as well both at study and non-study hours to undertake the adequate mental exercises to solve some problems as should enable them, to create the most acceptable, the properly coordinated and well consistently framed answers. Brilliant students try to remove errors grammatically, conceptually formulatically or otherwise in framing the answer scripts for the likely questions as correctly, objectively and competently to their judges' satisfaction. All the rules in science and other subjects are grasped thoroughly and mastered in both their mental and writing exercises. Thus both the clarification and exposition capabilities are improved stage by stage or, by using clever and quick wits. Many can also suitably spare their time to attempt the answer in writing and make writing exercises, at least for the few, most probable questions. The written answers can be shown to their helpers or teachers for obtaining the most corrective improvements and for scoring the highest marks. Both the verbal and written clarification conducted by teachers in classroom or inter class audiences are greatly necessary to improve the students' capabilities.

Formulae, rules and laboratory exercises, also require the utmost care for adequate mental exercises, memorisation and digestive absorption. Weaker students, in the light of the above, can improve faster and with confidence. Hence, minute care is necessary for grasping, digesting and making expositions for securing the topmost marks. (Mental exercises, practices and summing up that the students actively undertake in the field of analysis, synchronisation and exposition, are the best remedial measures to keep pace with the study and securing the top position at examination). The students should and ought to exert hard at their study and non-study hours to climb up and reach the top of the ladder, and occupy the first to tenth position with flying colours.

**Facts about Literacy and education in the Khasi Kingdoms from 1813 to 1833 (Statement issued by Khasi Cultural Society and Shlem Tei Ri)**

Khasi Cultural Society and Shlem Tei Ri recently have decided to issue the Statement to show that there was Education in the old Khasi kingdoms through a foreign medium. Circumstances of course were pressing hard.

We are fully aware, however, that adaptation to the Roman alphabet beginning from 1841 by the Welsh Mission had helped to accelerate the pace of Higher education. This enabled Babu Jeebon Roy later on, to start the first ever High School named the Shillong Zillah High School (at his own expenses) when, Shillong became the provincial Headquarters, in 1874.

The Society and S.T.R have fully agreed that Education existed since 1813 and existed since the earlier years. There is evidence to our full satisfaction that 150 or 200 years ago, the Khasis were compelled to use Bengali as the link language to acquire English education from 1819.

Enquiring into the translation of Khashee New Testament published by Serampore Mission, Hamlet Bareh on visit to Serampore College Library years ago, saw a letter which reads : " By 1817 a few Khasi St. Matthews has been distributed to those Khasis living nearest to Bengal, and who could read the Bengali script." This evidently means that a) The Khasis had been widespread in the Sylhet plains and beyond, nearest to Bengal : b) some were acquainted reading and writing in the archaic Bengali character and c) that was prior to the year 1817. This was the first trace of literacy.

The Gospel of Matthews evidently was the first booklet printed at a printing press.

The same gospel was revised by A. Lish in 1833. To quote from the Book, William Carey. Written by S. Paerce Carey, T & A constable LTD PRINTERS, EDINBURG, (MADE IN GREAT BRITAIN) : SIXTH EDITION, 1946, he (WILLIAM CAREY) "was happy to have Lish as a Serampore European student revised his Khasi Matthews a few moments before his death (Carey's death occurred in 1833)—ibid-page 409.

Bible translation from 1817 was continued. Therefore, KHASHEE NEW TESTAMENT, was the first ever printed Khasi Volume containing 896 pages was published. It was full



of unintelligible and broken words probably used with the mixed, antiquated Khasi and some Sanskritised words dialects are there. Yet it stands ever as the first printed book, its translation commenced in 1813 when there was no English headquarters yet at Sohra.

As regards English education, Serampore was one of the earliest Colleges in Bengal, started in 1818-1819. One wing of that College was committed to imparting training in Christian theology but its remainder till date, covers Philosophy, Religion, Science, Western science etc and this College with Hindoo College, Presidency College and Fort William College in Calcutta were the First to spread the English Education and Calcutta University was born in 1855.

Yet, during the first enrolment to Serampore College, we find that there were two Khasi students prosecuting studies. We quote from the Book entitled 'William Carey' by S. Paerce Carey which provides us some light ; "The Catholic and all India scope of the College was expressed on its first pupils and students - among whom were seven Brahmins, a few Moslems, a Punjabi, a Mahratta, two Khasis, three Garos (sent by Scott, Commissioner of Cooch Behar - one of Carey's early students), two Arakanese and the many Bengalis" (Page, 332) and there were also three Garos Hence, modern Education among the Khasis commenced in 1819 despite contentions that it would be absolutely unbelievable that there were then, two Khasi College students. From the work of Late Kynpham Singh entitled 'KA JINGIM U BABU JEEBON ROY' (1972), they were u Ram Singh Rani and u Bi Tham. Ram Singh Rani was known to be highly educated during the first regular contacts, the English made with the Sylams of the land Ram Singh Rani was Babu Jeebon Roy's father.

The Bible translation in Bengali character shows us clues strong enough that the Khasi translators had possessed to requisite qualification for translating works. Letter dated December 11, 1813 of William Carey at Serampore College reads : "This week we have obtained a Person to assist in the translation of the scriptures into the Khasi language, and I believe the only one in that whole nation who can read and write." The passage stands easily confirmed by S. Paerce Carey ; to quote from his version. "For such adequate pundit," he (Carey) sometimes sought for years. When in December 1813 he at least secured one for Khasis, he said, 'he believed He was the only one in that nation who could read and write". Book - William Carey, Ibid Page 400.

The word 'that nation' was the KHASI NATION. This nation as differentiated from its close neighbours say the Bengalee or Assamese who possessed their scripts and where many, read and wrote, and so, the solitary Khasi Pundit then, had adopted their scripts. The light of Education hence, had persisted in the Syiems' Kingdoms whether located in the plains or hills. The learned pundit had displayed considerably well his courage to pioneer it, for he started Matthews in December 1813, he finished it soon because, William Carey's letter dated 25th January, 1814 reports that "the printing of Khashee New Testament" had commenced.

Simultaneously more hands were sought. The collector of Sylhet in assisting the Mission wrote on that: "Five or Six boys, sons of rich persons and People of consequence in their tribe can be obtained through the different Rajah" to help in the translation. The six or Five Khasi boys representing the powerful families provided by the syiems, set themselves translating it. was the spade work in the hard undertaking tantamount to the rudimentary conditions peculiar to the phonology and orthography of the Bengali script since the present modified Bengali medium started to improve some years after Carey's death. Most probably it was the adaptation to Sylhet or its neighbouring dialect. The ambiguity and abstruse words in the Khasi passages are not ruled out more so in an unknown dialect. Yet there is no denying the fact that the khasis from 1813 used Bengali as the link language to acquire the first English Education. Our fathers were then the great and powerful nation: they held their economic and administrative power and were the commercially great and resourceful. The powerful rulers placed their strong agents in all tracts inside their plain and hill kingdoms.

The first translator and the five or six Khasi Boys displayed their remarkable strength to encountering hazards to completing the New Testament. Khasi young men contemporaneously initiated in various enterprises concerning their State and Society being fully trained to render the best, fitting services in all spheres of hard, arduous and gigantic works, because the patriotic impulses moved them to accomplish great things at their tender age.

Considering the above evidences, the Khasi Cultural Society and Shlem Tel Ri cannot accept the version in R. T. Rymbal's article found in Khasi-Jaintia Presbyterian Girls's High School Centenary Souvenir 1992 which reads: "From the strictly historical point of view, the

translation of the Gospel of St Matthews into Khasi by a Bengali nurse in the service of the family of a British military officer at Cherrapunji was the first ever Khasi printed book." (Page 29).

Education among women even in Bengal was so restricted during Carey's time, and it was only some years after his death that there were movements which initiated towards imparting education even to females.

Dr. Hamlet Bareh Ngap Kynta  
President  
Khasi Cultural Society

D.K.B. Mukhim  
President  
Shlem Tei Ri

Meghalaya, Shillong

— — —

## SHLEM TEI RI TO MAINTAIN TIROT STATUE —

The Khasi Cultural Society, in its meeting held on September. 4, 1992, chalked out the modalities for handing over the monument erected in memory of Tirot Sing Syiem to the Shlem Tei Ri. The society envisaged the necessity of handing over the monument to Shlem Tei Ri for better maintenance (Meg. Guardian, Septmr. 19).

In response to the society's call, Andrew Khariong Genl. Secretary Vide No 12/92/ Act dated 22-08 92 wrote : "After thorough deliberations on Aug.9.'92, our organization had unanimously decided to request your Society to kindly hand over the above monument to us, so that we can maintain it well with regular cleaning and painting. Our organization has been considering this monument, as a great symbol of our Cultural Heritage and spirit of Freedom, that deserves special care."

The construction occurred in 1986; Khasi culture society sponsored the construction with the Plate occupying the central position having the Khasi and English citation Incribed thereon and the arch towering over it and there are two stone pillars in front, decked on their tops with crowns like the Mawshata. The construction was supervised by Dr. Hamlet Bareh and Rolinson Lyngdoh — to make it traditionally fit and sound in the very Khasi royal fashion.

The entire cost of construction was met from the funds of the Society without any Government assistance either from the Union or the State and contributions generously made up by donors, friends and well wishers.

The Joint meeting of Shlem Tei Ri and the society was held on the 19th Septem; they have resolved to hold a light, simple ceremony and invite three eminent Syiems and other dignitaries as Guests at its premises on October 24 1992 at 3.00 P.M on the occasion to mark its handing over. It was on this occasion that this bilingual publication — **KA IMLANG SAHLANG BAD KA TREI KA KTAH MYNTA BAD LASHAI** was to be released.

## FROM THE MEMORIAL PLATE IN KHASI

U BLEI U LONG KA BOR

LAH BA IAP KUM U SYIEM LAITLUID BAN IA KABA  
SYNSHAR KUM U SYIEM LONG MRAW

U TIROT SING, SYIEM NONGKHLAW - U NONGMUNA  
BAPHYRNAI KA JINGLONG KYNRAD U KHASI HALOR KA  
RI KI LAIPHEW SYIEM - U3A RYNGKAT BAD SHIBUN KI  
PARA RI, U LA IALEH THMA PYRSHAH IA KI NONGSHUN  
NADUH 1829 HADUH 1833.

U LA IAP HA IING BYNDI HA DACCA KHNANG BAN  
IM KA JAID BYNRIEW PATENG LA PATENG HA KA  
JINGLAITLUID BAD JINGIAID SHAPHRANG NADONG  
SHADONG

KHASI CULTURAL SOCIETY

NAIWIENG 1985

From the Memorial - "Tirof Sing the Champion of Patriotism who along with his compatriots, fought against the aggressors from 1829 to 1833, and passed away in jail at Dacca, in keeping with the freedom of this land and ensuring its progress."

— — —

"RESCUING THE PERISHING" The members of Khasi Cultural Society at the meeting held recently, feel it greatly essential to acknowledge the churches or charitable organizations involved in providing aids to victims hit by cyclones, fire accidents and other calamities, who have sustained hardships and loses almost to the verge of extinction or starvation.

The Society takes note of the great services rendered by Khasi Jaintia Welfare Association (KJWA) to reaching prompt reliefs to villages affected by calamities laid down below :—

IEW RAMBRAI—We understand that KJWA managed to reach the good stock of blankets and other aids to peo-

ple displaced during the boundary quarrel with Assam, to the people living at Kyrdung and Seng Juh, displaced and worst hit around 1978 - 79.

**SOHRA-RI-WAR**— The Association assisted the victims hit by cyclone at these places. They promptly collected funds and distributed assistance in cash to such persons at the special function, held at Cherra Presbyterian High School in 1979.

**STATE HEADQUARTERS**—‘The disabled persons’ entertainment programme was held in 1980 and donations collected, were given away to disabled persons.

**MAWRONG**— a great fire broke out in the village in 1981 and many buildings collapsed, in the very tight situation, KJWA managed to reach their relief teams which distributed medicines, tools, implements, materials at the social service programmes held and, in which, Mrs. Bonily Khongmen and Mrs. Ingty attended, as Guests of Honour.

**SOHKHWAI**— When the great fire occurred about '85 and buildings were totally devoured, the Association rushed their help and provided a host of agricultural tools, utensils, medicines to villagers.

**SOHIONG**— The cyclone occurred in 1989, The Association with lightning speed, appealed to charitable organizations and Khasi Jaintia Presbyterian Girls' High school came out in the nick of time, with a host of relief materials and got them distributed to the victims caught in the tragedy.

**KHADAR SHNONG**— When the great plague occurred and affected the nearby Villagers in the almost inaccessible precipitous cliffs, (Villagers had also deserted their villages and took shelter in a cave to escape its contagion), the Association sent the on the spot study team and quickly pleaded before the Governor and State Government to open centres for giving the help to victims and providing medical relief in particular.

**NONGRYNGKOH**—It also sent prompt assistance to the cash value of Rs 2, 500/- to betel-vine (Tympew) farmers by the cyclone and fire.

**LAWBYRTUN, TIHNONGBAH, TYLLANG, SHOHPHRIA KHASI WEST** - in 1992, the Association sent relief also to victims after a great cyclone in collaboration with the West Khasi Hills Cyclone & Fire victims' Association, Khasi West

appealed for help and got timely assistance from other Associations.

We acknowledge and place on record our great appreciation and profound thanks to Mrendro Roy Aliya, the Genl. Secretary, at the cost of sacrifices and exertions made and at his advanced years in age, for speedily rescuing these villages from further disasters, deaths and starvation and enabling the concerned authorities to follow up to providing assistance from their end. This provides us one of the best models of humanitarian services and of persons moved with sympathies, to render the most esteemed help to the sick, the disabled and starving people. These things also clearly show the possessing or attainment of some spiritual values and insights necessary to realising some human problems and working with lightning speed, to alleviate such hardships, arising thereon with certain crises.

We do not know how many from among our young people whose population is supposed to be significantly large, who have been able to make such noble response to these challenges. We need also such effective services from the teams of our young men and women.

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**KA JINGKDEW PYNTREI KAM (PROGRAM) IA KA LYMPUNG SAINDUR HA CHERRA PRESBYTERIAN HIGH SCHOOL - 20&30 RISAW 1992. (SOHRA SCHOOL INTEGRATED WORKSHOP AND CONSULTATION) Da ka Sentre, NEHU bad ka Khael Cultural Society - D.K.B. Mukhim bad H.B. Ngap Kynta**

**KI PHANG - (1) Ban pynryntih bad pyntylli la ka Longling Longsem Imlang Sahlang bakhlah krat - Towards the better social discipline**

**(2) Ban pynitynnad la ki rukom pule, ki jingthoh bad pynbha la ki Rukom tynjuh bor hapoh ki klass pule—How to improve classroom study and examination**

**(3) Ka Jingpynmih la ki Mar ki Mata ka Bam ka Dih ka Rep ka Riang - dei ban pynheh bad pynkhrav - Economic production must be effectively increased.**

**(4) Ka Jingpynroi la ki Jingtrei bad Jingpynmih ki Tiar ki Tar ka Bam ka Dih dei ban a! jaka kham bun shuh shuh ha ka Jingim jong ngi - (Producer economy or industrial production must be linked up much more effectively in our system).**

**(5) Ki jingkren bniah ha ka Khep pule X plus II curriculum for Higher secondary course.**

**(6) Ka Jingpyni Rukom bniah la ki Slej, ki Sia, ki Tid, Kynbat - Thri - Dawai Dashin bad ki Dur ki Dar bad ki Tiar pynitynnad ba la oh na u thri - Demonstration on cane and bamboo handicrafts - process, chemical preservation etc bad ki Jingruid bad jingdro dur (painting)**

**Ki Jingiatat Nia (Debating Contest)**

**Ka Dorbar Step — Ki Samla sa tang shibit ki khie khleh bad tel la ka Khali pateng bad ka Pynmih Mar Mata - Our youths can build very soon the strong and viable economic sectors**

**II) Ka Dorbar Nohphal sngi—**

**Ka Lad ka don mynta ba ngi pynmih Nongialam ha ka Imlang Sahlang bad ka Trei ka Ktah—There is a good scope to create the Social and Economic leadership in Meghalaya. Kiwei pat ki phang**

**I) Ki Jingtrei ha ka Imlang Sahlang kiba larap la ki duk ki suk ki nongpang bad ki shem lanot ki dei ki jing-shakri babha tam - social services and welfare works to**



help the poor, the sick and the needy are the best motto and pursuit.

2) Ki Jinglah kat kim del ban pynthut palat la ki brielw - Sports should not overburden us.

3) Ka Jingbun ki kall ki kam jngoh kai bad lehkal ki la pynsuk bha la ka met - kumtangi del ban khih ban ksar bad tral bad ktah khambun da ka met—Electronics create more comforts and make us easier. We must try our best to do more manual works and use our natural potentialities.

SAW KI HIGH SCHOOL, KA SOHRA COLLEGE, CHERRA TEACHERS TRG. CENTRE, THEOLOGICAL COLLEGE BAD LADA LAH, KI HIGH SCHOOL NA SHELLA, MAWLONG—BAN IASHIM BYNTA —

SHILLONG -- Dt. 25.9 92 - FELICITATION -- The Khasi Jaintia Welfare Association holds this special programme on the 25th September at Synod College, Shillong. (This news report is thereby immediately chalked out). The General Secretary, Mr M R Ailya has initiated the programme with the view to lay further incentives to our young persons,

Although persons at top most position, viz. Mrs. Rosemilian Bathew, the first ever Lady and Tribal Chairman of U.P.S.C. and Dr. B. Pakem, the first Vice - Chancellor from Meghalaya have been acknowledged, yet felicitations are extended also to students who have occupied top most position or first ten at MBOSE and University Examinations student as such receive tributes for attaining the distinctive, brilliant positions.

Mr. G. P. Wahlang who graces the occasion as Guest of Honour, calls upon the youth to make hard pursuits for the greater attainments in deciding good service careers which should have secured them, the highly utilitarian job performance in whatever professions they are placed.

He congratulates the passed out successful candidates sitting at the last staff Selection Examination some of them are obviously the products by KJWA's coaching classes for all the civil services examinations inside Meghalaya. He lays emphasis on good uses of time and making useful endeavour in whatever we do. ;

Dr. B. Pakem suggests that the Institutions of learning have their important places in our education system

He and other speakers reiterate the problems of unemployment in which the socio - educational organizations will, therefore, have the immense chance to plan and implement extra means of employment or self - employment. Incidentally some vocational courses have recently been started in Colleges like Patkol. The Meghalaya Government recently has laid down the infrastructure to update some selected schools to enabling them to adopt vocational courses.

Dr. H. Bareh (Ngap Kynta) acknowledges the contributions of Mr. Honsen Lyngdoh and Mr. Rishan Rapsang who recently have been the winners of National citizens' Award. He suggests that Honsen Lyngdoh has solid contributions in engineering sciences and using his own skills, he has adopted the advanced skills in road building and lifting mechanism which appears to be effective enough. He has built garages for automobiles for engaging the heavier operating machines. Rishan Rapsang is acknowledged for having taken concrete steps along these years to develop the healthy sport teams as a step to improve physical education, besides setting up factories, mills and other trade establishments and making remarkable contributions to the local economy. He has taken great interest in film making as a new venture. Both Honsen and Rishan have been greatly appreciated for making generous contributions to public welfare works and their philanthropic activities have extended to the remote places.

Mr. M.R. Allya, Chair Person at the function also speaks on laying incentives in various spheres of nation building. Mr. Rishan Rapsang and Honsen Lyngdoh in response, remind the audience of the years ahead and appeal to the youths to work hard and with the new determination and sense of dedication. Samuel Mukhim gave the Concluding address.

#### **Persons felicitated :—**

- 1) Mrs. Rosemillian Bathew Kharbull, Chairman, UPSC, India,
- 2) Prof. Barrister Pakem, Vice-Chancellor, NEHU,  
(On their contributions, In education Public administration, etc)
- 3) Mr. Honsen Lyngdoh,
- 4) Mr. Rishan Rapsang,  
(on Industry, Trade. Engineering services, etc)

**Below is the list of Students felicitated for their meritorious performances with distinction—**

- 5) Mr. Steeshon D. Tynsong, B.Sc (Hons) Economics  
1st position 1991
  - 6) Mr. Osmond Ewen. J. Nongbri, B. Com., 1st position 1991
  - 7) Mr. Randall Kharsyntiew, B Com., 2nd position 1991
  - 8) Miss Emily Wanlang, P.U. Com., 5th position 1991
  - 9) Mr. Eddie Osmana Mukhim. P.U. Sc, 4th position 1991
  - 10) Mr. Geoffrey M Shadap, P.U. Sc, 9th position 1991
  - 11) Mr. Frederick Roy Kharkongor, P U. Arts, 2nd position 1991
  - 12) Miss Lawanda Kharshing, P.U. Arts, 1st position 1991
  - 13) Miss Mary Jones Syngai, P.U Arts, 6th position 1991
  - 14) Lapyngshai Syiem, P.U. Arts, 8th position 1991
  - 15) Mr. Agustine Bhakupar Lyttan, HSLC, 2nd position 1991
  - 16) Mr. Baskhemlang Kharkongor, HSLC, 5th position 1991
  - 17) Mr. N. Collector Khonglam, HSLC, 6th position 1991
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**† U Hynniew Trep Cultural and Welfare Organisation**—La kha la kane ka Seng ha u snem 1978 bad ka jingthmu, “ban pyinkhle im biang la ka Culture u Hynniew Trep khamtam eh ka Rwai ka put ka Tem lajong.” Ha kaba edang, ka Seng ka la pyinkhreh bad pyni Paidbah ar lai tyili ki drama ha Shillong bad shabar, bad la pynlong la ka lakop Rwai Khasi na ka bynta u paidbah ha u Lber bad ka lakop Rwai hapdeng ki skul ha u Jymmang, ha u snem '81, Mynshym snem '91, la pynlong la ka lakop Rwai sha ki thain Nongkyndong da ki Sur Tem Sur Put tynrai bad la ka jinglakop rai kut hapdeng jong ki, la wallam la ka shia kane ka Nongbah. Ka la ladon kti ruh ha ka lypung ki jingrwai tynrai hapoh ka North Eastern Zone Cultural Centre kaba kynthup la Hynniew ki jyila Shatel lam Mihngi,

“Ha u snem 1992, ka Seng ka la pynlong la ka lakop Rwai Hynniew Trep bad ruh la pynmih sa ka lakop Put Besli, Tangmuri bad Tem Duitara. Ha ka festival Of Folk Song and Dances U Hynniew Trep jong ka Seng, la wan na Jaintia, ka ‘Shad Rwai’, na Bhoi ka shad ‘Lukhmi’ na War ka shad ‘Shoh Kral’ bad na Khasi Sepngi, ka shad ‘Shoh Kba’ bad ka shad ‘Thung Phan’. La pynmih sa ka Kynhun Nongput Nongtem (Indigenous Musical Orchestra) da ki Tiar tem tynrai lajong,

**KA JINGAI JINGIARAP**—“Ha ka Welfare ka Seng ka la leh shibun ki kam babha ban larap la kiba la shem jynjer ha ka jinglynsher lane jingpynjot ka Mariang lane ha kiba donkam da kumwei pat”, ha u snem 1979 la larap pynmih pisa la ka Rambrai, la ka Cherra Bosconian, Cherra Presbyterian High School bad Cherra Seng Khasi. Ha u snem 1980-81 pat ka la larap pynmih pisa la ka Teachers’ Welfare Fund, Shillong”, la pynlong ka Charity Show bad la ka jingmih la leit sam sha baroh kito, kiba la shah pynjot ha u Kyllang ha ka shnong Sohlong bad ki Khap Shnong jongka (1990). U Kyllang u la wan pynjot biang sa la ka shnong Tiehnongbah bad ki Markhap jongka. Ka Seng ryngkat bad ka jinglatrei lang ka Rotary Club, ka la pynlong ka Run for cyclone relief, la ka jingmih la leit sam markhmat, ha baroh kito, kiba la ngat jynjar bad la leh la ka ha Shnong Kynshi (1992).

**APPRECIATION TO HTCWO**—Khasi Cultural Society is happy to acknowledge the services of “U Hynniewtrep Cultural and Welfare Organisation”, for having sought to reinstate the Indigenous lores, traditional music and instruments. Its office bearers have held music competitions for the benefit of the public and schools alike

since 1981. In 1991 the Khasi Folk Music Competitions were staged at twelve Centres at Interior places, the final Performance being staged at the State Headquarter itself. In 1992, it introduces demonstrations and competitions on indigenous flutes, harps and other instruments and holds the grand festival of Khasi folk songs and dances which projects the different cultural backgrounds from Jaintia, Bhoi, Khasi West, followed by performance of Indigenous Musical Orchestra being restricted to the original instruments.

The Assn has promoted charitable services remarkably in assisting in '79, Schools such as Cherra Boscobian and Cherra Presbyterian High Schools and the Cherra Seng Khasi. It assisted partly to raise the Teachers' Welfare Fund in 1980-81.

It sent assistance in 1990 to Sohiong and adjacent villages to help the cyclone affected person; 1992-provided relief to the people of Tiehnongbah and places around by holding a walkathon with Rotary Club. (By Courtesy — General Secretary, HTCWO)

**The Future** - People every where take steps to build better systems of Industrials and commercial management, better civic, household and social patterns against all hazards and coustraints. Having the good socio-cultural and commercials sectors helps education bear its excellent fruits, on entering a new century.

**KA BORMET BAKHLAIN**—Ha kane ka juk kali bad ki Kam jngohkai ha ling bad habar, la donkam bha ka laid ka leng, ka Khiih ka Ksar bad Treikam da ka Met - Ka jingkyngshait ka snam, Ka jingiohbam Iyer bad ka jing-khlain ki thied ki jaw, 40 Snem mynshwa ki briew ki kit ki bah bad mareh na shaduh Mawtawar ne Nongkrem shaduh lewduh & Ki nongpule Kollej da ka Kjat shaduh Laitumkhrah khlem da shong bus bunsien, u Phareng ruh u don ka por pyinkhih met & ka por laid mynstep & janmiet. Ka jingpynsukmet ka don ka jingmyntoi hynrei, ka long ruh kaba pyniap. Ka jingpynsuk than bad ka wadngewbha ka ktah la ka jinglut jingsep bad lada khlem sangeh, ka laid lynter taid.



**Impressions based on articles published in newspapers, printed seminar reports etc. by the Editor.**

**I) CARTOGRAPHY— a recourse to relief —** presented and printed at IX INCA INTERNATIONAL SEMINAR ON DIGITAL CARTOGRAPHY AND POTENTIAL USERS — Dehradun, 08-12 Nov. 1989 sponsored by Survey of India and Indian National Cartographic Association; "The essence of map teaching and map drawing in schools", has always been essential. Map drawing, the uniform art to determine precision and the other techniques is, therefore, 'connected with shading, colour distribution and uniform distribution of sketches, horizontally, diagrammatically, diognotically, circuitously or otherwise", being related to the physical, economic and administrative models. This undoubtedly, is essential to planning and policy decision. Mapping does not end only with the model of contouring - hydrographic and lithosphere formation. It has the multifarious roles also, other than those.

**II) On dearth of social reconstruction works :** "The situation . . needs to be tackled with by the public leaders and other organisations for reviewing and adopting suitable strategies for objective assessment and implementation and through the different stages of operation so that social discipline and creativity, will have their full roles to play in the very near future."

**III) TRIBUTE TO EDUCATIONALISTS —** "A public programme to honour the educationalists - past and present was held on April 2, 1991". The booklet: "The Educationalists of Meghalaya - Past and present - focuses the work of the educationalists and highlights the paramount need to carry out several improvements in the field of EDUCATION in its over-all organisational, functional, dissemination evaluative and reinforcement discharges and restructuring the best educational cores."

**IV) CREATIVITY AND ITS VARIOUS ASPECTS —** "Creativity is still one of the best mottos . . especially, our rising generation, to adhere to it . . "There is still a clear call everywhere that we all, should equip ourselves with the fertile minds and better operative skills so that, all that we conceive and act upon, should bear their excellent fruits . . . . ." "Social creativity has its importance since it connotes the Society which possesses its distinct community system. It implies the corporate character which maintains its continuity". "The better organised corporate system of living now-a-days is of foremost necessity with the paramount objective to remove the social defects. Social crea-

tivity implies also the closely knitted civic system where, each and every citizen, takes to mounting up **social services, social upliftment, social welfare** and other reconstructional undertakings on top-most priority". That is, the patriotic feelings urge and move the members of responsible or creative societies to enrich more and more, their social attributes. "**Social creativity implies a living and enterprising race of people, active and exertive, labouring hard and tackling at problems** because the **SOCIAL MISSION**, predominates and drives the energetic people to take up work smoothly and competently. The system of social cohesion is very strong and leaves its mark everywhere enabling all sorts of activities, to be properly and efficiently coordinated in their continual system of operation. This is because, the social machinery in equipping and updating these activities, is also very strong and fully operates. . . Social creativity, "plays its role to fosters the sense of initiation, it helps considerably to build the social character and promote combined actions to eliminate social hazards and confrontations. Social discipline as such, is its greatest necessity."

#### V) STATEMANSHIP AND ITS IMPORTANCE —

Statemanship has always provided ways and means to solve the pressing human problems, it plays its parts effectively to ensure nation building on a firm footing. . . it has served remarkably to alleviate the crucial situation caused by the difficult social, political, economic and cultural circumstances." In Meghalaya, Statemanship when projected and acted upon, can produce its efficacious role and tangible effects to the future

VI) Vocationalisation is not training oriented always; it can serve itself as a good farming system, it can be made into the viable dairying industry; it can become a viable workshop of various kinds. It can cater to producing and circulating a host of crafts, handloom products and other items of utility. Productivity pattern's can help students to get some incomes and the school can do better as the organised pattern of trade and industry and conserve resources suitably. In the present tight situation, education and Eco Productivity in the pattern of advanced trade, should be linked effectively.

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**RISH. HARDWARES**  
**GOVT SUPPLIER**  
**DEALERS IN GENERAL HARDWARES,**  
**SANITARY FITTINGS ETC**  
**LABAN MAIN ROAD,**  
**Prop. A. LYNDON—**  
**Ki Rong, Tiar mister, Tiar tei jingtei**  
**Jingpyntuid bad kiwei kiwei.**